

Rich^d Wilson 98 1/2

Modern History :
OR, THE
PRESENT STATE
OF
All Nations.

DESCRIBING
Their respective Situations, Persons, Habits,
Buildings, Manners, Laws and Customs,
Religion and Policy, Arts and Sciences, Trades,
Manufactures and Husbandry, Plants, Ani-
mals and Minerals.

By Mr. SALMON

V O L. III.

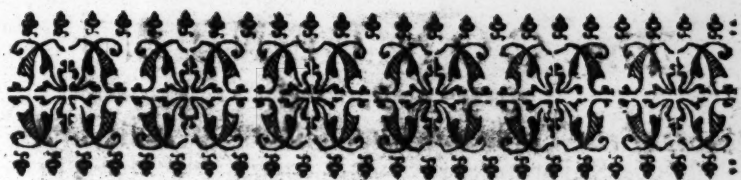
Containing The Present State of PROPER INDIA
or the Empire of the Great Mogul ; with an Ac-
count of the *European* Settlements on the *Indian*
Coasts ; also an Account of the Kingdoms of PEGU
and ARRACAN and of the Island of CEYLONE,
famous for the true CINAMON And describes
the Present State of the PERSIAN EMPIRE

Illustrated with CUTS and MAPS, accurately Drawn,
according to the Geographical Part of this Work,
By HERMAN MOLL.

L O N D O N :

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near the *Inner-Temple-Gate* in *Fleet-Street*. 1726.





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OF THE
Third Volume.

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CHAP. IV.

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THE Principality of *Tanjour* adjoins to *Tanjour*. *Madura*, and is bounded by *Gingi* on the North, the Mountains of *Gate* on the West, *Madura* on the South, and the Bay of *Bengal* on the East, making part of that Coast which goes under the Name of *Cormandel*. This, as has been already observ'd, was part of the Kingdom of *Bisnagar*, or *Carnate*; and tho' it have a *Naique* or Sovereign of its own, is however dependant on the Mogul. The Chief Towns are *Tanjour*, *Negapatan* and *Trincumbar*.

The City of *Tanjour* lies about the middle of the Country, and is the Seat of the *Naique*, or Prince. *Negapatan* lies in 11 Dgrees North Lat. near the Mouth of a River which falls into the Bay of *Bengal* at this Town: It was but an inconsiderable Place till the Portuguese built and fortified it; but it is now surrounded with a Wall and twelve Bastions, and defended by a numerous Artillery. The Portuguese however surrendred it to the Dutch in the Year 1658, on their appearing before it with five hundred Men, without striking a stroke. *Negapatan* had then several fine Churches, a Monastery, and other publick Buildings, which are since most of them run to ruin, being neglected by the Dutch as Nurseries of Superstition.

Trincumbar, or *Tranquebar*, is the next great Town upon the Coast, and stands about fifteen Miles to the Northward of *Negapatan*. This Place is in the Possession of the *Danes*,

B

who

The Present State

who have a regular Fort here built with Stone, and surrounded with a deep Moat. The Town also, which is about two Miles in Circumference, is surrounded with a noble Wall fac'd with Stone, having large Bastions at proper Distances mounted with Cannon. The Houses which the *Danes* and other *Europeans* inhabit are of Brick or Stone, built all upon a Floor, but commodious enough. The Streets are wide and strait, and paved on the Sides with Brick, but the Houses of the *Indians* are very mean, having Clay Walls and Thatch'd Roofs, as in most other Towns of *India*. The Garrison is not answerable to so large an Extent of Ground, consisting only of a hundred and fifty *Europeans*, or thereabouts; and some *Indians*, who are only fit to oppose Soldiers like themselves.

This Town however held out a Siege of six Months in the Year 1699. against the King of *Tanjour's* whole Forces, assisted under-hand by the *Dutch*; tho' had not Mr. Pitt, the Governor of *Fort St. George*, sent a Reinforcement of *English* to their Assistance, the Place had run a great hazard of being taken: But I shall defer the Relation of this Siege till I come to speak of the *Indian* Troops, and their manner of Engaging and carrying on a Siege.

Gingy.

Adjoining to *Madura* is the Principality of *Gingy*, which arose also out of the Ruins of the Kingdom of *Bisnagar*; and tho' it may still enjoy its own *Naique* or Sovereign, is dependant on the Mogul, who might crush him when he pleas'd, and no doubt wou'd if he ever refus'd the Tribute his Generals demand in their Circuits. His two chief Towns are *Gingy* and *Cidambaran*, but being both In-

land



land Places which *Europeans* seldom resort to, we find no exact Description of them.

I come now to that part of the Kingdom of *Narsinga*, which is known by the Name of *Cormandel*, and is bounded by *Proper Narsinga* *Cormandel* on the West, *Golconda* on the North, the Bay Coast of *Bengal* on the East, and *Gingy* on the South, though *Gingy*, *Tanjour*, and *Madura* are properly enough by some reckon'd part of the Coast of *Cormandel*, these making formerly the East part of the Kingdom of *Bisnagar*, and going under the general Name of *Cormandel* before these little Principalities were erected; and according to this Account, the Coast of *Cormandel* reaches from *Cape Comorin*, which lies in 7 Degrees, 30 Min. North Lat. to *Massulapatan*, the first Town in *Golconda*, in 16 Degrees, 30 Min. so that this Coast takes up 9 Degrees of Latitude, which allowing for the winding of the Shoars makes a Sea Coast of at least seven hundred Miles: But having already taken notice of the Towns which lie to the Southward in *Tanjour* and *Madura*, I now proceed Northward, to that part of the Coast, which in the strictest Sense is stil'd the Coast of *Cormandel*. The chief Towns upon this Coast are *Porta Nova*, *Fort St. Davids*, or *Tegapatan*, *Pullecherrie*, *Conymere*, *Saderasapatan*, *Coblong*, *St. Thomas*, or *Meliapour*, *Maderasapatan*, usually call'd *Fort St. George* from the *English* Fort there, *Policate* and *Pertipoly*.

Porta Nova lies between twenty and thirty Miles to the Northward of *Trincumbar*, where the *Dutch* have a Factory. *Fort St. Davids*, or *Tegapatan* is about fifteen Miles to the Northward of *Porta Nova*, in the Latitude of 11 Degrees, 40 Minutes. This Place was

The Present State

purchased by the *English East-India-Company* about Forty Years ago. It has been since regularly fortified, and is, next to *Fort St. George*, a Place of the greatest Consequence to the *English* of any upon this Coast; for here they have a very great Trade for Calicoes and Mullins. Fourteen Miles North of *Fort St. Davids* stands *Pullicherry* or *Pondicherry*, as some call it. This is a *French* Settlement, and one of the prettiest Fortifications in *India*. About thirty Miles North of *Pullicherry* stands *Conymere*, where the *English* have a Factory; and six Miles further Northward *Saderas-a-patan* is *Saderas-a-patan* a *Dutch* Settlement. Twenty Miles Northward of *Saderas-a-patan* stands *Coblon*, the only Settlement the *Ostend East-India-Company* have in *India*. From *Coblon* to *St. Thomas*, *St. Thomas* or *Meliapour* is ten Miles: This was once the most considerable Place on the Coast of *Cormandel*; but when the *Portuguese* settled here it was in Ruins, and was almost abandon'd by the Inhabitants. The *Portuguese* rebuilt the City, and gave it the Name of *St. Thomas* from the Apostle of that Name, whom Tradition says was martyr'd here, and that his Sepulchre was on a Hill a little distance from hence. However, here the *Portuguese* found some Bones which they immediately enshrin'd, and are now become the Objects of Adoration. Few People perhaps will subscribe to all the Traditions we meet with of this Matter; but certain it is, there were Christians in this part of *India* when the *Portuguese* first arriv'd here, who had the Memory of *St. Thomas* in great veneration, but refus'd to submit to the Pope of *Rome*; and tho' the Missioners have since prevail'd with them to acknowledge his Authority, still keep up some



A Plan of FORT ST. GEORGE and the City of MADRAS

100 200 300 400 500
A Scale of 500 Yards



R. Elambore

The Place where the Indians Burn their Dead

Loraines Pagoda

Garden

Chardin Garden

Altingalls Pagoda

Perieras Garden

Emp sons Gar

The Company's Garden

A Fort

Remarks in the Corner Pete Town.
a. Pagans Burying Place
b. Jews Burying Place
c. Wathing Street
d. Buckleys Garden
e. Weavers Street
f. Elambore Street
g. Pete Naiguas Street
h. Great Buzar
i. Buzar Street
k. River Street
l. Elephant Street

Remarks in Black Town & Mutual Peta.
m. American Church
n. Bridge Street
o. Clarks Gate
p. English Burying Place

q. Plate Street
r. Herb Market
s. Great Pagoda
t. Armenian Burying Place
u. Portuguese Burying Place
v. Middle Gate Street
x. Chitee Street
y. Moors Street
z. Comatee Street
1. Malbas Street
2. Chitee Street
3. Fisher Street
4. Moors Burying Place

Tank
Plantine Gardens
Gardens

Charanal of Padda

Bridge Gate

Cucold Pt

Manoudens Bazar

Coco Gardens

Cornelly Garden

Rodrigues Tomb

Four Brothers Garden

MUTIAL

PETA

New Pt

PART of the

ISLAND Powder House

Remarks in the White Town
a. Governors House b. Store House
c. Guard House d. New Hospital
e. Carpenters Yard f. The Mint
g. English Church h. Town Hall
i. Portuguese Church k. Choultry Street
l. Middle Gate Street
m. James Street n. Charles Street
o. Church Street p. St. Thomas Street
q. The Parade

Round Pt

Campary

St. Thomas Pt

Half Moon Pt

St. George

Sea Gate

Fishing Pt

THE ROAD OF MADRAS

some Distinctions, and are not entirely united with them, but more of this under the Head of Religion. This Town was erected into a Bishop's See by the *Portuguese*, having several Villages under its Jurisdiction. The Churches, Monasteries, and private Buildings were very Magnificent for that part of the World: It was regularly fortified, and became the greatest Place of Trade upon the Coast, but they were beaten out of it by the *Moors*.

About the Year 1666, the *French* came before this Place with ten sail of Ships, and took it, the King of *Golconda* being then Sovereign of the Country, and consequently of this Place; but the *Dutch* being apprehensive if the *French* got Footing in *India* they might dispute the Empire of those Seas with them, about four Years after the *French* had been in Possession of it, block'd up the Town by Sea with fifteen sail of Ships, while the King of *Golconda's* Forces besieg'd it by Land; and the Town holding out beyond Expectation, the *Dutch* landed seven hundred Soldiers, who join'd the Besiegers and took it; whereupon the Fortifications were destroy'd, and it is at this Day a Place of no strength; nor do the *Europeans* think it worth their while to have Factories there. It is inhabited indeed by the Descendants of the *Portuguese*, *Moors*, *Fentoos*, and a mixture of other Nations, and still a Bishop's See; but the People are generally poor, the Trade being remov'd to *Madras*, whither also many of the *Portuguese* remov'd, and have a Church allow'd them there.

Madras, or *Fort St. George*, as it is generally call'd from the *English* Fort there, stands about four Miles to the Northward of *St. Thomas*.

in

The Present State

in 13 Degrees, some odd Minutes Latitude, and 80 Degrees of Longitude ; being near 4800 Miles to the Eastward of *London*, so that the Sun visits them about six Hours before us, and Sets in that part of the World before we sit down to Dinner in this ; for there is so little difference in the length of the Days there all the Year round, that we always reckon it to be six o'Clock at Sun-rise and Sun-set. As to Clocks and Watches I never cou'd meet with one would go tolerably true in these Latitudes.

The Fort is a regular Square, about a hundred Yards on each Side, with four Bastions, built with what they call Iron Stone, being of the Colour of unwrought Iron, and very rough on the outside like Honycomb. There is no Ditch about the Fort, and the Walls are arch'd and hollow within, so that I question if they are Cannon Proof. It has two Gates, one to the East and the other to the West. The Western Gate which looks towards the Land is pretty large ; and here the main Guard is kept, the Soldiers of the Guard lying on the Right and Left of it, under the Wall, which being hollow serves them instead of a Guard House. The East Gate, towards the Sea, is but small, and guarded only with a File of Musqueteers. In the middle of the Fort stands the Governor's House, in which also are Apartments for the Company's Servants ; it is a handsome, lofty, square, Stone Building ; the first Rooms are ascended by ten or twelve Steps, and from thence another pair of Stairs leads to the Council Chamber and the Governor's Lodgings. The Fort stands pretty near the middle of the *White Town* where the *Europeans* inhabit.

This

*White
Town.*

This is an oblong Square about a quarter of a Mile in length, but not half so much in breadth. To the Northward of the Fort are three strait, handsome Streets, and as many to the South. The Buildings are of Brick, several of the Houses two Stories high, by which I mean they have one Floor above the Ground Floor. Their Roofs are flat, and cover'd with a Plaister made of Sea Shells, which no Rain can penetrate ; and being secured with Battlements they take the fresh Air upon them Morning and Evening. The Walls of these Houses are very thick, and the Rooms lofty ; but what seems peculiar to this Country is, the upper Floors are laid with Bricks instead of Boards, but there are not many of these lofty Houses ; and I question whether there be more than a hundred and twenty Houses in the whole *White Town*. By the Dimensions I have given of this Place, it may be very well concluded there are no Gardens, or very large Court Yards before their Houses ; and indeed they stand pretty close to the Street, but the Governor and People of Condition have Gardens at a little distance from the Town. Over-against the West Gate of the Fort is a Barrack, or rather one long Room where all the Company's Soldiers are oblig'd to Lodge when they are off the Guard ; and adjoyning to it on the North is a very commodious Hospital, where they are taken care of when they are Sick. At the other end of the Soldiers Barrack is a Mint where the Company Coin Gold and Silver. On the North Side of the Fort stands the *Portuguese Church*, and to the Southward the *English Church*, a pretty elegant Building, and moderately large ; It has a handsome

The
English
Altar-Church.

The Present State

Altar-Piece, a Gallery of fine carv'd Wood resembling Cedar, and an Organ with which, as one observes, they salute God and the Governor; for when the Governor comes into Church the Organ always plays, which is a piece of Complaisance we are Strangers to in this part of the World. The Church, as I remember, is floor'd with black and white Marble, the Seats regular and convenient, and all together it is the most airy lightsome Temple that is to be found any where, for the Windows are large and unglaz'd to admit the cooling Breezes, and if it were otherwise, the People must Sweat intolerably at their Devotions; for tho' in their own Houses they are as thinly Cloath'd as possible, yet when they come to Church it is always in the *European* Dress; and when I was there, full Wigs happening to be in Fashion, every time a Man visited the Church he lost some Ounces by Perspiration: But to avoid these Inconveniencies as much as possible, Prayers are appointed at Seven in the Morning, and in the Evening they are usually comforted with a Sea Breeze. There are no other public Buildings in the *White Town* but the Town House, where the Mayor and his Brethren assemble; and a Court of Justice is held for Civil Causes.

Strength
of the
White
Town.

On the West part of the Town runs a River close to the Buildings; but on this side there is no Wall, only one large Battery of Guns upon the River which commands the Plain beyond it. On the East there is a slight Stone Wall pretty high, and appears something Grand to the Shipping in the Road; but here is very little occasion for any Fortification, the Sea coming up close to the
Town,

of PROPER INDIA.

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Town, and no large Vessels can ride within two Miles of the Place, the Sea is so very shallow ; nor is there any Landing but in the Country Boats, the Surf runs so high and breaks so far from the Shoar. The North and South Ends of the Town are each of them defended by a Stone Wall moderately thick ; but then, like the Fort Walls, they are hollow within, and wou'd hardly hold out one Day's Battery. There is a little Suburb to the Southward of the *White Town*, inhabited only by the *Black Watermen* and *Fishermen*, and consists of little, low, thatch'd Cottages, which hardly deserve the name of Buildings. Beyond this is an Outguard of *Blacks*, who serve to give Intelligence to the Fort ; but there is no other Fortification on this Side.

To the Northward, adjoining to the *White Town*, stands a much larger, called the *Black Town*, where the *Portuguese*, *Indians*, *Armenians*, and a great variety of other People inhabit. This is built in the Form of a Square, and is better than a Mile and half in Circumference ; being surrounded with a Brick Wall seventeen Foot thick, with Bastions at proper distances, after the modern way of Fortification : It has also a River on the West and the Sea on the East ; and to the Northward a Canal is cut from the River to the Sea, which serves for a Moat on that side ; so that *Madrafs*, considering where it stands, might now be reckon'd a Town of Strength if the Garrison was answerable to the Fortifications ; but it consists of no more than three Companies of fore-
score or a hundred Men each, and one third of these *Topazes* or *Portuguese Indians*. The Company, indeed, entertain two or three hundred of Native *Blacks* in their Service, and

a Body of Men may be form'd out of the Inhabitants, who are very numerous ; but these would be of little Service against a *European* Enemy, or even against the Mogul's Troops if there was occasion for them beyond their own Walls. The Streets of the *Black Town* are wide, and Trees planted in some of them ; and having the Sea on one side and a River on the other, there are few Towns so pleasantly situated or are better supply'd ; but except some few Brick Houses the rest are miserable Cottages, built with Clay and Thatch'd, and not so much as a Window to be seen on the outside, or any Furniture within, except the Mats and Carpets they lye on. The Houses of the better Sort of *Indians* are of the same Materials, and built usually in one Form, that is, with a little Square in the middle, from whence they receive all their Light. A Stranger seldom comes further than the Door, before which is erected a little Shed supported by Pillars (which some denominate Piazza's, and give us very grand Ideas of them) where they sit cross-legg'd Morning and Evening to receive their Friends or transact their Business. The great Streets and the *Bazar*, or Market Place, we see throng'd with People ; for notwithstanding the Houses are low and small, they are very well fill'd, six or seven People sleeping in one little Room, without any other Bed than a Mat or Cloth spread under them ; but I must say, notwithstanding all this appearance of Poverty, I never was in a Place where Wealth abounded more, or where ready Money was more plentiful about twenty Years ago ; and the People from the highest to the lowest are extremely neat, washing themselves several
times

times a Day. The Reason the Buildings in *India* are so mean will be observ'd under that Head.

In this *Black Town* stands an *Armenian Church*, and several little *Pagoda's* or *Indian Temples*: To the latter belong abundance of Female Choristers, or singing Women, as well as Priests. These Girls are very young devoted to the Service of the Temple, and spend part of their Time in singing Anthems to their Idols, and the rest with their Gallants of any Nation or Religion whatever. They seem also design'd to serve the Publick in another Capacity, and make up part of the Equipage of a Great Man when he goes abroad; for every Man of Figure in the Country, I observ'd, had a Number of these singing Women run before him, even the Governor of *Fort St. George* was attended by Fifty of them, as well as by the Country Musick, when he went out; but some of our late Governors, out of their excessive Modesty, have thought fit to dispence with this piece of Grandeur. But to proceed, besides the Town of *Madras*, the *East-India-Company* have several of the Neighbouring Villages under their Government, which yield them a considerable Annual Revenue, the whole having been purchas'd of the King of *Golconda* when he was Sovereign of this Coast. The Company have also a House and Garden at *St. Thomas's Mount*, a Hill seven or eight Mile to the Westward of *Fort St. George*, where, according to the Tradition of the Country, *St. Thomas* was buried.

Beyond the *Black Town* are Gardens for half a Mile together, planted with Mangoes, Coco Nuts, Guavaes, Orange Trees, &c. where every Body has the liberty of Walking, and

may purchase the most delicious Fruits for a Trifle: But I shall give a Plan of the Place, from whence the Reader will have a juster Notion of this noble Settlement than he can possibly receive from the best Descriptions.

The Government
of Madras.

The Company's Affairs are directed by the Governor and Council, and they inflict any Corporal Punishments, short of Life and Member, on such *Europeans* as are in their Service, and dispose of all Places of Profit or Trust. There is also a Court of Mayor and Aldermen held twice a Week at the Town-Hall, where the *Asiatick* Inhabitants Sue for their Debts, and implead one another; but Civil Causes among the *Europeans* are usually decided by a Jury in the Court of the Judge Advocate, to which belong two or three Attornies, and as many Serjeants or Bailiffs who execute their Proceffes, and make Arrests for Debt, &c. There are also Justices of Peace who hold their Sessions in the *Black Town*, and decide Criminal Matters among the *Indian* Inhabitants; and tho' they do not give Judgment in Capital Cases, yet I have known them proceed against the Natives so far as the cutting off their Ears in the Pillory, and as much as I remember, the Offence was stealing Peoples Children to make Slaves of them. There is also a Court of Admiralty for Maritime Affairs, and the Governor sometimes suffers the Officers of the Land Forces to hold Courts Marshal, and inflict Punishments on the Soldiers. As for Capital Offenders, they are imprison'd till they can be sent to *Europe* in dark Dungeons, hot as a Bagnio, under the Town Wall, and kept with Rice and Water; and thus trivial Offenders, and those whom the Government have any Jealousy

lousy of, are sometimes punish'd ; but Death it self would be more eligible to most Men, for they neither suffer them to be reliev'd by their Friends, or any to converse with them, that there may be no Complaints of Hardships carry'd to *Europe*.

Nor are the common Soldiers at all well us'd ; scarce a Day passes but one or other of them are ty'd to a Post and whipp'd unmercifully, tho' their Number is so small. This makes them mortal Enemies to the Government they shou'd defend, and piques them more than any Soldier-like Punishment wou'd, such as riding the Wooden Horse, running the Gauntlet, or the like. As to their being coop'd up like Slaves, and never suffer'd to stir out the Place, the Usage already mention'd makes this piece of Discipline necessary, for they would prefer any Service to that of the Company where they are so us'd ; and should the Town be ever reduc'd to Extremity, their Masters could have but little dependance on them. Another Hardship the Soldiers complain of is, that tho' they have serv'd forty Years they shall not be releas'd, or suffer'd to return to their Native Country ; and if they are so hardy to Petition for it, a Dungeon probably will be their Portion.

As to the Trade of the Place, I shall speak of it when I come to give an account of the Trade of *India* in general, and detain the Reader no longer than to mention the Officers and Servants employ'd by the Company here : And first the Governor, who is not only Governor of *Fort St. George*, but of all the Settlements on the Coast of *Cormandel* and the West Coast of *Sumatra*. The Person who
presides

The Present State

presides at *Marlborough Fort* or *Bencoulin* is but Deputy Governor there : The Governor is also Captain of the first Company of Soldiers, as the Second in Council is of the next ; and those who bore the Name of Captains had but Lieutenants Commissions and Pay very lately : Besides the Lieutenant, there are two Ensigns to each Company. The Pay of a Lieutenant is 14 *Pagodas*, or 6*l.* 6*s.* per Month, The Pay of an Ensign 4*l.* 19*s.* per Month, and of a private Soldier 1*l.* 2*s.* 9*d.* The Sergeants have 2*l.* 5*s.* a Month. The Corporals and the Gunners of the Fort 1*l.* 5*s.* a Month each, upon which they may live very well, all manner of Provisions being extremely cheap ; and Linnen is so reasonable that a Soldier may put on a clean Shirt every Day, as many of them do, or at least every other Day when they mount the Guard ; and not a common Soldier in the Place but has a Boy to wait on him, the *Indians* suffering their Children to serve the *English* for very little upon account of their learning the Language. People of Condition have usually several of these Servants besides their Slaves, for as their Wages are small, they are in general very Faithful ; and will neither eat or drink any of their Master's Provision for the World, upon a Religious Account.

As to the Governor's Salary, it is no more than 300*l.* per *Ann.* The great Advantages they make is by their Perquisites, according to the modern Phrase, or by Trading for themselves. The other six of the Council have Salaries also from 100 to 40*l.* per *Ann.* according to their Seniority, but they are usually great Merchants, and depend more on their Trade than the Company's Allow-

Allowance. There are also two Senior Merchants who have 40*l. per Ann.* each, and two Junior Merchants 30*l. per Ann.* Five Factors 15*l. per Ann.* and ten Writers 5*l. per Ann.* These Dine at the Company's Table, and have Lodgings provided for them; but I believe no People in the World work so hard as the Company's Writers do for 5*l. per Ann.* Indeed their Friends generally supply them with something to trade with, or no Man would undertake such a hazardous and tedious Voyage, in quality of a Writer, who was appriz'd of the Fatigue he must undergo. The Company allow the two Ministers, or Chaplains of the Fort, 100*l. per Ann.* each, and a House; how they manage it is a Mystery to me, for they are not suffered to trade openly, and yet frequently lay up several thousand Pounds; one of them particularly I knew who hoarded up Money enough to purchase a Bishoprick, and sit in the *English* House of Lords at his return. But to proceed, The Surgeon or Doctor of the Fort has about 40*l. per Ann.* Salary, but he has so many ways and means besides of replenishing his Pockets, that he cannot well avoid acquiring a handsome Fortune. The Judge Advocate has a Salary of 100*l. per Ann.* but makes as good a Figure with it as a Lord Chief Justice with 2000*l. per Ann.* in *England*. The Attorney General, as he is call'd, has no more than 23*l. per Ann.* but he must be a very dull Fellow if he don't improve his Fortune. The Company have also two Essay Masters in their Mint, whose Salaries are 120*l. per Ann.* each: As for other inferior Officers it is not worth troubling the Reader with them.

The

The Governor's
State.

The Governor has as much Respect paid him at his going abroad as a Sovereign Prince. The Guards are drawn out, the Drums beat as he passes by ; and fifty or sixty arm'd Blacks run before him, and some of the likeliest young Fellows he can pick out of the *European* Soldiers run by the side of the Palaquin he is carried in arm'd with Blunderbusses. A numerous train of Servants also, and the Country Musick attend him, and with their harsh untunable Trumpets give notice of his march : But it must be confess'd, this is infinitely short of the State the *Dutch* Governor of *Batavia* appears in when he goes abroad, having both Foot and Horse Guards about him, much finer Cloath'd than those of any Prince in *Europe*.

I had forgot to acquaint the Reader that there is a free School at *Fort St. George*, where Children are taught to Read and Write, and a publick Library which consists chiefly in Books of Divinity ; and the Church has usually a Stock of three or four thousand Pounds, which is put out to Interest, and the Interest apply'd to the Repairs of the Church and Relief of the Poor ; but these were so few about twenty Years ago, that the greatest part of the Interest went to increase the Principal : And there is an Addition also of a hundred Pounds and upwards collected every Year, so that the Buildings belonging to the Church are always kept in good Repair, and beautified as they ought.

The Church is provided with a Stock against Accidents, and able to make such Additions to the Fabrick as may be thought necessary ; but I don't hear they have yet built them a Steeple, or got a set of Bells, tho' it was

a Project much talk'd of, but content themselves with one, as the New Churches in *London* are contriv'd; and probably when they hear that Bells are out of Fashion on this side the World, they will think no more of them there.

Orphans, the Children of Wealthy Parents, are also frequently committed to the Care of the Trustees for the Church, being reckon'd safer in their Hands than in private Persons, who too often defraud their Wards of what is left them. The Fortunes of these Orphans is put out to Interest also, and yields Seven *per Cent.* out of which the Children are Maintain'd and Educated; and the Principal, with the Surplus of Interest restor'd them when they come of Age. Where there is no Will made, the Government takes care of the Effects of the Intestate, and sees they are restor'd to the Relations of the Deceas'd who are intitled to them, whether resident there or in *England*. The College, as 'tis call'd, at *Fort St. George*, I was about to pass over without mentioning, the Gentlemen who are permitted to live there studying no Art or Science, but are generally Favourites of the Government, who are allow'd to live here and indulge their Ease. It were to be wish'd the Company would encourage the Study of the Mathematicks in that part of the World; nothing cou'd recommend their Agents more to the *Asiatick* Princes, as the Jesuits have experienc'd, having obtain'd great Privileges on account of their Skill in this Science.

I proceed now to enquire into the Situation of the other Towns upon this Coast, and the first we meet with of any note, to the Northward of *Fort St. George*, is *Palicate*, or *Pullicat*, *Palicate*.

D

at

Pettipolly.

at the Mouth of a River of the same Name, about three and twenty Miles from *Madrafs*. This Place the *Dutch* have been in Possession of a hundred Years and upwards, and was one of the first Settlements they had upon the Continent of *India*. About a Day's sail North of *Palicate* lies *Caletore*, where the *English* have a small Factory; and about one hundred Miles further North stands the Town of *Pettipolly*, where the *English* also have a Factory. This Place is in the Latitude of 16 Degrees, some odd Minutes North, and about thirty Miles South West of *Masulapatan*, the first considerable Port in the Kingdom of *Golconda*. And thus I have finish'd my Account of the Situation of the principal Towns on the Coast of *Cormandel*, I shall only observe further, that there are a great many fine *Pagoda's*, or *Pagan* Temples upon this Coast, which serve as Sea Marks to the Mariners; particular there stands a *Pagoda* four Miles to the Northward of *Negapatan*; and a little to the Northward of *Trincumbar* stand four *Pagoda's*; near *Porta Nova* four *Pagoda's* more. Between *Conymere* and *Saderas-a-patan* stand two *Pagoda's*, with a thick Grove to the Southward of them. Between *Saderas-a-patan* and *Coblon* there are seen seven *Pagoda's*, five whereof are up in the Country, and two near the Sea; and *Coblon* is known by a small, white *Pagoda* which stands on the Beach close to the Village, for *Coblon* is no more, though upon account of the *Ostend Company* having a Settlement there, it has been much talk'd of in *Europe* of late.

Bisnagar.

Bisnagar, properly so call'd, is the Western Side of the Kingdom of that Name, and has *Golconda* and *Visiapour* on the North, *Cormandel*
on

on the East, *Gingy* on the South, and the Mountains of *Gate*, which separate it from *Malabar*, on the West. The Chief Towns are, 1. *Bisnagar*, or *Chandegry*, seated on a high Hill in the Latitude of 14 Degrees, some odd Minutes, near the River *Nagundi*, which falls into the *Christena*. 2. *Narsinga*, another considerable Town, which has also given Name to the Kingdom formerly, lies about thirty Miles further to the Northward, upon the same River *Nagundi*. Many incredible Things are related by Modern Writers of these two Cities, and particularly that *Bisnagar* alone is able to raise a hundred thousand Horse, when there is hardly a Horse fit for Service in the Country; and the Kingdom has for a considerable time been a Province of the Mogul's Empire. They also tell us it is an excellent Haven for Ships, tho' it stands in the very Heart of the Country. [See *Atlas Geogr.* Vol. 3. p. 588.]

Velour is another considerable City to the Southward of *Bisnagar*; but this as well as the rest is in a decaying Condition since the Mogul's Conquest. Neither the Fortifications or the Forces of this Country are very formidable, notwithstanding the mighty Things that are said of them by Ancient and Modern Authors: Nor does the Mogul think it worth his while to keep numerous Garrisons in their Cities. But one of his Generals usually visits every part of the Country once a Year, and collects the Tribute he is pleas'd to impose on the several Provinces and great Towns.

Before I proceed further Northward, it will be necessary to look back and take a View of the Country of *Malabar*; and this I find to *Malabar*, be divided among several petty Princes or

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Raja's at this Day, except the Sea Ports, which are most of them in the Possession of the Europeans. *Malabar* extends from *Cape Comorin*, in the Latitude of 7 Degrees 40 Minutes, to *Mangalore*, which lies in 13 Degrees odd Minutes, North Latitude; and according to the most exact Calculation, has a Sea Coast of 400 Miles, but is not reckon'd above 100 in breadth: It is bounded by *Canara*, or part of the Kingdom of *Visiapour* towards the North, by the Mountains of *Gate* towards the East, and the *Indian Ocean* on the West and South. I shall not perplex the Reader with the Subdivisions of *Malabar*, because they are very uncertainly set out; and I omit them the rather because there are not at this Day to be found any of those mighty Princes which make up so great a part of the History of this Country, and it is highly probable they never were so considerable as they are represented: But I shall describe the Situation of the Towns upon the Coast, which are of more importance than the whole Country besides; and several of them once Capitals of the *Malabar Kingdoms*.

The most Southern part of *Malabar* is call'd the Kingdom of *Trevancour*, the Name of the Chief Town, and lies along the Sea Shoar, inhabited by the *Parva's*, who became Christians by the Preaching of *Xaverius*, one of the first *Portuguese* Missioners; and you see the Coast hereabouts full of little Churches.

The next Town we meet with upon the *Malabar Coast*, to the Northward of *Cape Comorin*, is *Tegapatan*, being 30 Miles Northward of that Cape: The *Dutch* have a Fort and Factory here. Seventy Two Miles farther N. stands the Town of *Anjengo*, being the most South-

Southerly Settlement the *English* have upon this Coast. The Latitude of this Place is 8 Degrees 40 Minutes: Here the *English East-India Company* have built a Fort lately to secure their Pepper Trade.

A little to the Northward of *Anjengo* stands the City of *Coulam*, in 9 Degrees N. Latitude. *Coulam*. This was rebuilt by the *Portuguese*, who took it in the Year 1505. they had no less than Seven Churches in it, but it was taken from them by the *Dutch* about the Year 1602, who piously destroy'd most of the Churches and publick Buildings. It was anciently the Capital of a small Kingdom of the same Name. *Calecoulam* stands not far to the Northward. This Place was almost destroy'd by the *Portuguese*, Anno 1523. but the *Dutch* have since settled here on account of the Pepper Trade.

Porca is the next great Town upon the Coast, *Porca*. and is reckon'd the Capital of a little Kingdom of the same Name.

The City of *Cochin* lies upon the same Coast, in 9 Degrees 50 Minutes N. Lat. *Cochin*. and is about 80 Miles to the Northward of *Anjengo*. This is a great Town of Trade, and the best Settlement the *Dutch* have upon the *Malabar Coast*: It was fortified by the *Portuguese* in the Year 1504. when the two *Albuquerque*s commanded the *Portuguese* Forces. It is divided by some into *Old* and *New Cochin*; The *Old Cochin* lies a League and half from the Sea, and is call'd by the *Portuguese* *Cochin Daina*, or the *Higher Cochin*, because it lies higher up the River, and by the *Dutch* *Malabar Cochin*, for here their King resided. The other *Cochin*, commonly call'd *New Cochin*, is scarce a League distant from the Sea upon the same River. The *Portuguese* built and beautified it with

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several fine Edifices, Churches and Monasteries, to which belong'd pleasant Gardens and fine Walks. The Jesuits Church and College fac'd the Sea Shoar, and had a lofty Steeple. The Cathedral was a noble piece of Architecture, adorn'd with two rows of Pillars, and had a lofty Steeple. The Church and Convent of the *Austin Fryars* stood upon the Banks of the River; and the Church of the *Dominicans* and their Convents were two fine pieces of Workmanship, beautified with a double row of Pillars of excellent Stone: But the *Dutch* having this City surrendred to them in the Year 1662, immediately gave Orders for demolishing great part of the Houses, and all the Churches but one, in order to bring it into a narrower Compass, and render the Fortifications more regular; and they have made it almost impregnable, considering the part of the World it stands in, to which the Stones of the Churches they pull'd down in a great measure contributed. The simple *Portuguese* had converted them indeed to pious Uses; but the *Dutch* knew how to employ such Materials much better: And it is observable, that all over the *Indies* they think one Church sufficient for the largest Cities, inso-much, that in *Batavia* it self they had very lately but one *Dutch* Church.

Cranganor. The City of *Cranganor* lies fourteen or fifteen Miles to the Northward of *Cochin*, and was also the Capital of a Kingdom of the same Name. This Place was possess'd and fortified by the *Portuguese* soon after their arrival in *India*, but taken from them by the *Dutch* in *January* 1661-2. The *Dutch* found here a noble College of Jesuits, with a stately Library belonging to it, and it having once been the
Seat

Seat of a Bishop, here was a Cathedral, and six or seven other Churches, which underwent the Fate of those of other Places which the *Dutch* conquer'd, and have nothing of them remaining but their Ruins. Without the Walls was the College of *Chanote*, famous for the resort of the Christians of *St. Thomas* hither, who exercis'd their Religion here in the *Syrian* Language. They had also a *Syrian* School for the Education of Youth, and several Masters and Priests of their own.

Between *Cranganor* and *Calicut* lie the Towns ^{*Panane.*} *Panane* and ^{*Tanor.*} *Tanor*; these were also once possess'd by the *Portuguese*. At *Panane* it was that *Vasca de Gama* treated with the *Samorin*, or King of *Calicut*, concerning their Settlement on this Coast; but being oppos'd by the *Moors*, they afterwards attack'd the Place in Form and took it. The *Dutch* succeeded the *Portuguese*, and have now a Factory here. *Tanor* is a poor stragling Place, but the *Europeans* resort hither sometimes on account of the Trade: Both these Towns are reckon'd to be in the Kingdom of *Calicut*.

The City of *Calicut* lies in 11 Degrees, 20 ^{*Calicut.*} Minutes N. Lat. It was, when the *Portuguese* arriv'd here, the greatest Place of Trade in *India*. The *Moors* did all that was in their Power to prevent the *Portuguese* settling here; whereupon they landed a Body of Troops, and built a strong Fort to defend their Possession, but were driven out of it again; tho' others say it was demolish'd by the *Portuguese* themselves, as not thinking it worth maintaining: But however that Matter be, the Fort is now wash'd away by the Sea, of which part of the Ruins may still be seen at low Water. Several *European* Nations have their Factories, and Trade

The Present State

Trade hither at this Day without restraint ; and particularly the *English*. It is a large stragling Town, and the Prince's Palace, as 'tis call'd, is an old irregular Building out of Repair, which he seldom visits. There are five white Tombs a little to the Northward of the Town, which serve as a Sea-mark to the Sailors. The *Samorin*, or King of this Country, enter'd into an Alliance and Confederacy with the *English* against the *Portuguese* in the Year 1615.

Panola.

About five and thirty Miles North of *Calicut* stands the Town of *Panola*, where the *French* have a Factory ; this is reckon'd to be in the Territory of *Cananor*.

Telicherry.

Five Miles farther Northward lies *Telicherry* ; the *English* have built a small Fort here to protect their Trade, which consists chiefly in Pepper. This Place lies in the Latitude of 11 Degrees 50 Minutes.

*Termapat-
tan.
Cananor.*

The Town of *Termapatan* lies a little further North, and two Leagues beyond, the City of *Cananor*, which is reckon'd to be about forty Leagues North of *Cochin*. *Almeyda*, the *Portuguese* General, erected a Fort here with the consent of the Prince of the Country, which the *Dutch* took from them in the Year 1663, and maintain it to this Day.

Mangalore.

Mangalore, as has been already observ'd, is the Northern Boundary of the Coast of *Malabar*, and lies in the Latitude of 13 Degrees, some odd Minutes, just opposite to *Fort St. George*, on the *Cormandel* Coast. This is the greatest Port for Rice in *India*, supplying not only the *European* Ships but the whole Coast of *Malabar*. The Town lies a little up a River which divides it self into several Branches before it falls into the Sea, the Entrance whereof
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are render'd very hazardous by a dangerous Bar. The Trade of this Place is free for all Nations, tho' the *Portuguese* pretend to some Dominion here ; and hoisting a Flag upon their House, command all *Europeans*, as well as *Indian* Ships, to give an account of their Business, and not to purchase any Rice till they have settled the Price with the Natives, for which they demand a *præmium*, but are not much regarded by the *Europeans*, who make their Markets notwithstanding without their permission.

The *Malabar* Coast, as it is ever Green and Fruitful, and intermix'd with a great number of Towns and Villages, appears extremely Pleasant to the Mariners in the fair Season ; but it is observ'd, that the Rains begin here much sooner than on the Coast of *Cormandel*, tho' they lye in the same Climate, and are scarce an hundred and fifty Miles distance, which the Learned ascribe to the high Mountains of *Gate* or *Balligate*, which divide the Peninsula from North to South, and check the Westerly Wind which brings the Rains to both. And because it is often very wet in *May* upon the *Malabar* Coast when the Weather is very fair on the Coast of *Cormandel*, and the rest of *India*, we find every Writer almost affirming that the Seasons are directly opposite, and that when it is Summer upon one Coast it is Winter on the other ; tho' the Truth is, it being the Westerly Wind which usually brings the Rains, the Western Side of *India* have them a Month or six Weeks sooner than the Eastern Parts ; and I cannot but subscribe to that Opinion, that one great Reason there is so much difference is, the repulse the Winds receive from the Mountains of *Gate*,
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Face
of the
Malabar
Coast.

The rea-
son the
Rains fall
sooner
here than
on the
other
Coast.

and nothing is more common in all Parts of the World than for those Countries to have the Rain first that lie most to the Windward : And as the Rains hang longer upon this side of *India* than the other, so it is observ'd that there are more Rivers here, but none of them very large ; the Mountains where they rise not being more than three or fourscore Miles from the Coast.

There were abundance of little Pyrates upon this Coast formerly, who would venture to attack the Country Ships, but the *European* Vessels are of too great Force for them to manage ; and since there have been so many *European* Factories upon the Coast, *English*, *Dutch*, *Danes* and *Portuguese*, they do not swarm so much as they us'd to do.

Province
of *Vista-*
pour.

I now proceed to the Province or Kingdom or *Vista-pour*, in which I shall include *Canara*, (tho' some Writers make it part of the Province of *Bisnagar*) for I find the King of *Vista-pour* to have been the most formidable Enemy the City of *Goa* had to contend with ; and *Goa* being situated in the District of *Canara*, I can't see how the King of *Vista-pour* should approach the Territories of the *Portuguese* at *Goa*, unless he was Sovereign of *Canara* : Besides, I don't apprehend that any Ports upon the Western Ocean were under the Dominion of the King of *Bisnagar* ; whereas 'tis certain, that the new State *Sevagi* form'd out of *Vista-pour*, extended a considerable way along the Western Coast of *India*, between *Malabar* and *Decan* ; and this I take to be properly the Country of *Canara*. The Boundaries of *Vista-pour* seem to me to be *Decan Proper* towards the North, the Mountains of *Gate*, which separate it from *Golconda* on the East, the Coun-

Country of *Malabar* and *Bisnagar* on the South, and the *Indian Ocean* on the West; and according to this Description, the Sea Coast will extend from *Mangalore*, in the Latitude of 13 Degrees odd Minutes, to *Rajapore* in the Latitude of 17 Degrees, not much less than three hundred Miles. I shall first describe the Situation of the principal Towns upon the Coast, and then proceed to the Inland Country.

And the first Town of any Name we meet with to the Northward of *Mangalore* is *Barcelor*, or *Baquen*, in the Latitude of 13 Deg. 45 Min. where the *Dutch* have a Factory.

A little further to the Northward stands the Town of *Carwar*, in the Latitude of 15 Deg. Here the *English East-India-Company* have a small Fort, and the Country about it produces the best Pepper in *India*. This is said to be the pleasantest and the most healthful Settlement the *English* have upon the *Malabar Coast*; and in the Mouth of the River, in *Batte Cove*, Ships ride secure from the South West Monsoon; but notwithstanding the River is deep enough for the largest Ships when they are in, it is not easy for a Ship of Burden to get over the Bar.

From *Carwar* to the City of *Goa* is about 30 Miles. This City lies in the Latitude of 15 Degrees 20 Minutes North, and was the Metropolis of the *Portuguese Dominions in India*, but is now almost the only considerable Settlement they have left. It lies about 8 Miles up the River *Mandoua*, and is a most safe and commodious Harbour, not unlike *Portsmouth*, a certain Captain observes; nor is it inferior to it in Strength, at least it appear'd so to the *Dutch*, who block'd it up for several Years,

The Present State

but cou'd never take it, tho' they made themselves Masters of most of the other *Portuguese* Towns upon the Coast. The Island whereon it stands is about four and twenty Miles in Circumference: The Place being encompass'd with Hills is excessive hot, and something unhealthful. The whole Island is inclosed with a high Wall fortified with Bastions and Redoubts at the windings of the River. The Town it self stretches two Miles in length along the Channel, upon uneven Ground; and some will have it that it stands upon just seven Hills, like old *Rome*; but it is not more than half a Mile in breadth: However the Walls that encompass the Fields and Gardens about *Goa*, are not less than twelve Miles in Circuit. The *Portuguese* have rendred the access to this Place extremely difficult by the Castles and Redoubts on each side the Channel. At the Entrance on the Left, upon the Point of the Island of *Bardes*, is a Fort call'd *Aguada*, with strong Works, and the Guns level with the Water. On the Top of the Hill, near the Channel, is a long Wall planted with Cannon; and opposite to it the Castle call'd *Nossa Senhora do Cabo*, Or, *our Lady of the Cape*, built in the Island of *Goa*. Two Miles within the Channel is another Castle call'd *do's Rey's*, Or, *the King's*, well fortified, and Cannon level with the Water; and here the new Viceroy's take Possession on their Arrival. Near this Fort is a Monastery of *Franciscans*; and opposite to it, and within Cannon shot, the Fort of *Gaspar Dias*. Beyond these Castles the Channel grows narrower, *viz.* from two Miles to about a Mile broad; and the Banks being planted with the finest Fruit Trees *India* affords, yield a most agreeable

able Landskip; and what adds much to it is, the elegant Country Seats and little Villages intermix'd with them: This delightful Scene continues for six or seven Miles, till you come to *Goa*.

Half way up the River, on the right Bank, is a Place call'd *Passo de Dungi*, where the Viceroy's formerly resided: And here begins a Wall of a considerable breadth, which runs two Miles in length, and serves for a Causeway, or Foot Way, when the Country is overflow'd. At the End of this the City begins; and thus far Ships may come up after they are unloaded.

The Channel runs several Miles further up the Country, dividing it into little fruitful Islands and Peninsula's, which supply the City with plenty of all manner of Provisions: And here, in an Evening, are to be seen a multitude of Boats of the better Sort of People who come out of Town to take the fresh Air, and divert themselves with those charming Landscips which present themselves all the way up the River.

Adjoyning to the Port of *Goa* is that call'd *Murmagon*, made by another Channel which runs between the Island of *Goa* and the Peninsula of *Salfette*: These two Channels meet at *St. Lawrence*, and form the Island of *Goa*, which contains thirty Villages. As you enter the Port, on the the Right Hand is the Peninsula of *Salfette*, which is twenty Miles in length and about sixty in Circumference; and in the fifty Villages which are upon it does not contain less than fifty thousand Souls. On the Left is the other Peninsula of *Bardes*, which is about 45 Miles in Compass, and contains

Salfette
Island.

The Present State

28 Villages. Here stand the two Forts of *Aguda* and *Reys* already mentioned.

The Houses in *Goa* are built with Stone, and very Magnificent; but especially the Viceroy's Palace. The Cathedral is large, arch'd and divided into three Isles by twelve Columns, which, as well as the Chapels, are curiously adorn'd with a Variety of Figures. The Archbishop's Palace is Spacious and Magnificent; there are in it several fine Galleries and noble Apartments, but he usually resides at a Palace in the Country which stands upon a Hill on the side of the River coming up to *Goa*, for the benefit of the Cool Air. The bare footed *Franciscans* have one of the finest Churches in *Goa*; it is small, but looks like one entire Mass of Gold, there is so much of it about the High Altar and in the eight Chapels on the Sides; and the Roof is adorn'd with Fret Work. There are many other fair Churches and beautiful Palaces in this City, with Monasteries of *Dominicans*, *Austin Fryars*, *Franciscans*, bared footed *Carmelites*, *Jesuits* and *Capuchins*, with Nunneries for the other Sex; and in short there is so numerous a Clergy that some have affirm'd they make one half of the Inhabitants. The *Portuguese* have a Viceroy who governs the Laity here, and has the command of all the *Portuguese* Settlements, from the *Cape of Good Hope* to *China*; but the Clergy are under the Government of the Archbishop: Here is also an Inquisitor General, whose Court was the Terror of these Parts when *Goa* was in a flourishing Condition. There are six or eight Judges which compose the Sovereign Court, or Council, who administer Justice in Civil and Criminal Causes, and who determine all

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Appeals from other Settlements. And tho' the *Portuguese* Dominions are now reduc'd to very narrow Bounds, the King still appoints his several Generals and Commanders as formerly, one is call'd General of *Ormuz*, another of the *North*, &c. but they enjoy little more than the Honour of those Titles.

The Inhabitants of *Goa*, and the Villages under its Jurisdiction, are not one tenth part of them *Portuguese*, but chiefly the Descendants of *Portuguese* Fathers and *Canarin* Mothers, who are as black as Jet; their Issue are of a deeper Tawny than the *Portuguese* of *Europe*. The chief Merchants and Tradesmen of *Goa* are *Pagans* or *Mahometans*, and have a quarter of the Town allotted them; but are not suffer'd the publick Exercise of their Religion.

The *Raja*, who is descended from *Servagi* the *Visiapour* Rebel, is the next Neighbour to the *Portuguese*, with whom they are sometimes at War; but most commonly have a pretty good Correspondence, there being nothing to be got but Blows on either side. The *Portuguese* are not in a Condition to extend their Dominions, or the *Raja* to make a Conquest of *Goa*.

The *Portuguese* have been in possession of this City upwards of two hundred Years: It was surpriz'd by *Alphonso de Albuquerque* in the Year 1508, and re-taken by *Idal Chan*, who was then Sovereign of this part of *India*, but *Albuquerque* soon after recover'd it again; and the *Portuguese* having rebuilt and beautified the Town, made it the Capital of all their Settlements to the Eastward of the Cape of Good Hope.

The only Town of Note upon the Coast, to the Northward of *Goa*, in the Province of
Visiapour,

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Vijapour, is *Rajapour*, which lies in 17 Degrees of N. Lat. but the Reader must take care to distinguish it from *Dunde Rajapour*, which lies further Northward in the Kingdom of *Decan*.

Vijapour. *Vijapour* the Capital of this Province, and the antient Seat of their Kings before the Mogul subdued them, is an Inland Town lying in 17 Degrees of North Latitude, Longitude 75. This City, ancient Writers tell us, was four or five Leagues in Circumference, strongly fortified with a double Wall, and adorn'd with many magnificent Structures; but whatever it was formerly, it is now fallen from its Grandeur; and Modern Travellers find it to be a poor stragling Town, with an old Castle of no great Strength. The Mogul in all his Conquests seems to neglect the great Towns, or rather chooses to have them lie open and unfortified, that they may not be seiz'd and maintain'd against him.

Soulapour. To the South West of *Vijapour* lies the Town of *Soulapour*, near the Banks of the River *Christena*. Here was anciently one of the King of *Vijapour*'s Palaces.

Raolconda. *Raolconda* on the Borders of *Golconda*, is famous for its Diamond Mines. We find the Names of several other Towns in Writers, but as they do not give us their Situation, or an account of any thing they are remarkable for, I proceed to the next Province.

Decan. The Kingdom of *Decan*, in which I shall include *Balligate*, is bounded by *Cambay*, or *Guzarate* towards the North, *Golconda* and *Berar* towards the East, *Vijapour* towards the South, and the *Indian Ocean* towards the West.

The chief Towns upon the Coast are *Dabul*, *Dunde-Rajapore*, *Choul* and *Bombay*. Those of the Inland Country are *Aurengabad*, *Doltabad*,
Chi-

Chitanagar, Beder, Amadanager, Condelon and Indeloai.

Dabul lies in the Latitude of 17 Degrees 45 *Dabul.* Min. about six Miles from the Sea, and is by some reckoned to be in the Kingdom of *Vifiapour*. The *Portuguese* possess'd themselves of it in the Year 1508, but it was taken from them again, and said at present to be subject to *Sevagi*.

Dunde-Rajapore lies above 40 Leagues to *Dunde.* the Northward of *Dabul*, in the Latitude of 18 Deg. 25 Min. and four Leagues further North stands the Town of *Choul*, it is seated *Choul.* on a Plain six Miles from the Sea, on the Bank of a River, which at Flood will carry Vessels of Burthen up to the City: It has a good Wall, and other Fortifications in the modern Way; and the Fort *Elmoro* secures the Entrance of the Harbour which was built by the *Portuguese* in the Year 1520, its Territory extends six Miles from the City, and borders on the Country of *Sevagi*, to the South.

Bombay, or rather *Boonbay* Fort and Island lie about 40 Miles to the Northward of *Dunde-Rajapore*, in the Latitude of 19 Degrees. *Bombay.* The *Portuguese*, who possess'd themselves of it soon after their coming to *India*, gave it the Name of *Boonbay*, from the goodness of the Harbour, being capable, 'tis said, of containing a thousand Vessels. The King of *Portugal*, in the Year 1663, transferr'd the Property of it to King *Charles II.* on his Marriage with the Princess *Katherine*, the Infanta of *Portugal*, as part of her Fortune; and his Majesty made a Present of it sometime after to the *English East-India Company*.

The Island of *Bombay* is about seven Miles in length, and twenty in Circumference.

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The chief Town is a Mile in length, but the Houses are low and mean, except some few belonging to the *English* and *Portuguese*. The Fort is strong and regularly fortified, having 120 pieces of Cannon mounted, and stands at some distance from the Town. They have no good Water but what they preserve in Cisterns in the time of the Rains; that which their Wells afford has a brackish Taste: Those who can afford it send above a Mile further up the Bay, where there is a good Spring, for what they drink. There are three or four other little Towns upon the Island where the *Portuguese* have their Churches; and both *Pagans* and *Mahometans* are allow'd the free Exercise of their Religion.

The Island is but Barren, it seems, and does not produce half Grain enough to subsist the Inhabitants; but they are supply'd very reasonably from the neighbouring Countries. What they abound in most, and what the Estates of the Island consist in is their Groves of Coconut Trees. Their Gardens also produce Mangoes, Jacks, and other *Indian* Fruits; and they make pretty large Quantities of Salt with very little Trouble from the Sea Water, which being let into little Pits, the Sun extracts the Moisture, and the Salt is left behind.

The Inhabitants are a mixture of several Nations, *English*, *Portuguese* and *Indians*, amounting, as 'tis said, to fifty or sixty thousand. The President of *Surat* is usually Governor of the Place, who has a Deputy here, and Courts of Justice after the Model of *England*. And the Governor, when he is upon the Island, appears in greater State than the Governor of *Fort St. George*, being attended, when

when he goes abroad, by two Troops of *Moors* and *Bandarins* with their Standards.

Bombay, as has been observ'd already, is not the most healthful Place in the World, Fevers, Fluxes, Scurvy, and a Distemper call'd the *Barbiers*, which enervates the whole Body, so that a Man can hardly stir Hand or Foot, are frequent among them; and the *French* Disease is no where more common. The Natives, and those who are season'd to the Country, enjoy a tolerable State of Health, and live to a good old Age; and those who go over young do pretty well.

Both the *Dutch* and the Mogul, in their Attempts turns, have endeavour'd to make themselves of the Masters of *Bombay*, but have been hitherto *Dutch* disappointed. So lately as 1688. the Mogul *Mogul* General landed 25000 Men upon the Island, *against* and attack'd the Fort; but not being able to *Bombay* carry it, came to a Treaty with the Governor, and retir'd; but the Villages and Plantations in the Island suffer'd very much by the Enterprize, for which the Governor, Sir *John Child*, was deservedly blamed, having made no Preparations to prevent a Descent. It was observ'd in this Siege, that the *Indians* made their Trenches so thick and high that they entirely cover'd themselves from the Shot of the Fort; but had our People had a good stock of Grenades and Bombs, they could not have thus secur'd themselves; the Island wou'd soon have been too hot for the *Indians*, who never use Shells themselves, nor is there any thing they dread more, as the *Europeans* have experienc'd. This Island, at the time of the Rains, produces a multitude of venomous Creatures, which grow to an unreasonable magnitude: The Reverend

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Mr. Ovington, lately Chaplain to King *William*, who was upon the Place, assures us that their Spiders grow to the Bigness of a Man's Thumb, and that their Toads are almost as big as Ducks.

Canorin.

The Island of *Canorin* (which some call *Salsett*) lies a little to the North of *Bombay*, separated from it only by a Channel of half a Mile wide, which is fordable at low Water. This Island is twenty Miles in length, seventeen in breadth, and about seventy round: It belongs to the *Portuguese*, and is parcell'd out among such Gentlemen as have deserv'd well of the Crown, and live here like so many Princes, the common People being oblig'd to manure their Grounds, and serve them as their Vassals.

Bandora.

The chief Town is *Bandora*, and there are several Monasteries upon it; the Jesuits particularly have a noble College which is fortified and defended by several Batteries of Guns. The Land near the Sea is low, and cut into several Canals, and produces Rice, Sugar-Canes, and *Indian* Fruits in abundance; but the middle of the Island is Mountainous. There are, besides the Gentlemens Seats which are dispers'd over the Island, several Villages of *Portuguese*, *Moors* and *Pagans*, who live in wretched thatch'd Cottages, and go perfectly Naked, except a little Cloth to conceal what every Body hides; they wear Bracelets upon their Legs and Arms made of Glasse for want of better.

There is a *Pagoda*, or *Indian* Temple in this Island, which is look'd upon to be one of the Wonders of *Asia*, and some will have it to be the Work of *Alexander the Great*. I wou'd have transcrib'd the Description Father *Gemelli* gives of it; but the Relation is so confus'd

fus'd that it will give the Reader but a very imperfect Idea of it. This Temple stands upon the Declivity of a high Hill, and is cut out of a solid Rock : The Ascent to it is very grand, by a vast number of Steps ; the Doors and Columns are magnificent, the Roof is arch'd, and the Temple divided into three Isles by thirty noble Columns, and at the end of it there is a kind of Cupola ; it is full of such Images as are found in other *Indian* Temples ; but as for the rest of the Description I confess I can make but very little of it, and therefore proceed to a neighbouring Island call'd *Elephanta*, from the Statue of an Elephant cut in Stone as large as the Life. This Statue stands in the middle of a Field, and is seen as soon as you land upon the Island. There is also the Figure of a Horse cut out in Stone with great Exactness. This Island also is famous for an *Indian* Temple, which, like the other, stands on a Hill, and is cut out of a very hard Rock of about a hundred and twenty Foot Square ; sixteen Pillars cut out of the Rock, being three Foot and a half Diameter each, seem design'd to support the weighty Roof. On the sides of the Temple are the Figures of forty or fifty Men, twelve or fifteen Foot high ; some of these Gigantick Figures have three Heads, others six Arms ; some of them wear Ornamental Crowns, others have Scepters in their Hands ; some of them are represented leaning upon a Woman, others on the Head of a Cow, the great Object of the *Indian* Worship. Here we see one taking a Woman by the Chin, while others are hewing Children in pieces ; and above the Heads of most of them are abundance of little human Figures hovering in the Air,

re-

represented with chearful Aspects. The Images of those Gigantick Men, to which the *Indians* pay a profound Veneration, and worship as so many Demi-Gods, according to their own Records, were the first Race of Mortals, whose Descendants are dwindled into the present Pigmy size: They tell us also that this was occasion'd by a universal Degeneracy of Manners; and insinuate that this first Race of Giants were only capable of compleating these prodigious Works, and consequently that they are of great Antiquity, and deserve our Admiration.

Aurengabad.

I proceed now to enquire into the Situation of the Inland Towns; and first of *Aurengabad*, which was built, or rather rebuilt by the late Emperor *Aurengzebe*, who resided there while he was Viceroy of this Province for his Father *Cha Jehan*. It is situate in 19 Degrees of North Latitude, and about the 76th Degree of Longitude, reckoning from the Meridian of *London*, and stands about two hundred and twenty Miles South East of *Surat*; and tho' it be the Capital of the Province, has no Walls. Here *Aurengzebe* erected a fine Mosque in honour of his beloved Wife who died in this Town: It is cover'd with a noble Dome, with four Minarets or Spires, and is built of white polish'd Stone resembling Marble. There are several other fair Mosques, Bagnio's, and publick Buildings in the Place built of Free Stone, and pretty high. The Streets are wide and planted with Trees; and it is a Town of considerable Trade.

Doltabad.

Doltabad is seven or eight Miles to the Northward of *Aurengabad*: This was a Place of great Trade till *Aurengzebe* remov'd it to *Aurengabad*. This City is indifferently large, but

but much longer than broad, and it is surrounded with a Wall of Free Stone: It had a very strong Citadel, the Wall being cut out of a Rock. There were also three other Forts in the time of the *Decan* War; but now the Mogul is Master of all the Country beyond, these are probably run to ruin like the other fortified Places.

Four or Five Miles from *Doltabad* are the famous *Pagods* of *Elora*, so call'd from their standing near that Place: There are a prodigious Number of them, insomuch that they fill a Plain of five or six Miles on the Top of a high Rock, and are most of them cut out of it: It would be endless to attempt to describe them; and the Figures and the Architecture being much the same as in those already mentioned, it is altogether unnecessary. I shall only mention one of these Buildings, if I may be permitted to use the Term, which is three Temples one upon another, with their several Doors, Pillars, Walls and Roof, all hewn out of the solid Rock; but these *Pagods* are not very lofty, scarce any of them more than forty Foot in height; nor have they any Light but what they receive at the Door. The common Tradition runs here as in other Places, that they were made by a Race of Giants, but how long since none of their Priests or Bramines pretend to determine.

Chitinagar stands about 63 Leagues to the Southward of *Aurengabad*, and is remarkable only for a fine *Pagoda*, and an unfinish'd Palace, which one of the *Raja's* of this Country began, but did not live to see compleated.

Beder stands about 22 Leagues North West from *Bagnagar*, in the Kingdom of *Golconda*: It is a great Town, and surrounded with a Brick

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Brick Wall and Towers. There is no part of *India*, where the *Pagan* Natives are more bigotted to their Superstitions than here: They have a multitude of Pagodas with monstrous Figures, more likely, as a certain Traveller observes, to create Horror than Devotion in the Worshippers.

Condelvai: *Condelvai*, and *Indelvai*, are both of them great Towns, upon the borders of *Golconda*, where 'tis said the best Sword Blades in *India* are made.

Amadanagar. *Amadanagar* lies in the Latitude of 18 Degrees, some odd Minutes, and is about a hundred Miles to the Eastward of *Dabul*; it was formerly the Seat of an Indian Prince, but I don't observe it is remarkable for any thing at this Day.

Golconda. From *Decan* we travel Eastward to the Province or Kingdom of *Golconda*: *Golconda* is bounded by *Orixa* on the North, the Bay of *Bengal* on the East, *Bisnagar* and *Cormandel* on the South, and *Decan* on the West; and is situate between the 15th and 19th Degrees of North Latitude. This Province is three hundred Miles in length, and upwards, reckoning from the South-west End of it, to the North-east; and is from one hundred and fifty, to two hundred Miles in breadth. The Chief Towns upon the Coast, are *Masulipatan*, *Madepollom*, *Nassapor*, *Vizacapatan*, and *Bimlapatan*: The Inland Towns are *Bagnagar*, *Golconda*, *Tenara*, and *Gani* or *Coulour*.

Masulipatan. *Masulipatan* lies in the Latitude of 16 Degrees, 30 M. North Latitude, Long. 81 from the Meridian of *London*. It is a Town of good Trade, pretty large and populous, and both the *English* and *Dutch* have Factories here. The Buildings are mean, after the *Indian* manner,

manner, nor is the Situation to be admired, it standing on a Morass at the Mouth of a River, and consequently not healthful. What render'd it famous, was the Trade which was driven for Diamonds and precious Stones, as well as Chints, Calicoes and Muslins, at this Port. *Madepollom* lies a little to the North-ward of *Masulipatan*; here the *English* have another small Factory. This is a much more healthful Situation than *Masulipatan*.

Forty-four or 50 Miles North-east of *Masulipatan*, stands the Town of *Nassipore*, where the *Dutch* have a Factory; and a hundred and fifty Miles further, North-east, is the Town of *Vizacapatan*, where the *English* have a Factory; and at *Bimlepatan*, fourteen Miles further Northward, is a *Dutch* Factory. These are the principal Towns upon the Sea Coast; *Bagnagar*, which is the Metropolis of *Golconda* is an Inland Town, in the Latitude of 17 Degrees, and lies about Forty-five Miles to the Eastward of *Visapour*, and an Hundred and thirty to the Westward of *Masulipatan*. This was a large flourishing City, when *Golconda* was under the Dominion of its own Prince. The King's Palace was three Hundred and Fourscore Paces in length, and built of Stone, as were the Palaces of the great *Omrahs*. There were several Noble Squares also in the Town, and their Reservatories for Water, or Tanques, as they are called, were much admired by Foreigners. One of these was a Square of two hundred Paces on each side, lin'd with Stone, and Stone Steps down to the bottom of it. In the middle stood an elegant Building, being an *Octagon*, two Stories high, with a Door in every Angle, surrounded with Galleries and Balconies, and Fountains playing

playing on every Side, which fell into the Tanque, and afforded a refreshing Coolness in the hottest Season. There are large Tanques to be found at almost every great Town, but not always so large or commodious as this, there being very little other Water to be had from the Time of the Rains till they return again, which is seven or eight Months. But tho' they are at so much Labour and Charge in making their Tanques, their Houses are for the most part of no better Materials than Thatch and Clay, and most of them not more than eight or ten Foot high: They serve for little else but to sleep in, no Business is transacted within Doors, even the great Men have little Sheds or Piazzas before their Doors, where they entertain Strangers, and transact their Affairs.

Golconda
Castle.

The Town and Castle of *Golconda*, where the King frequently keeps his Court, is about four or five Miles to the Westward of *Bagnagar*; It stands upon a high Hill and has a noble Prospect, but there are few good Buildings besides the Palace. The Sepulchres of the Kings of *Golconda* are about two Musket shot from the Castle, and take up a great deal of Ground, every one of them being in a separate Garden. You ascend the Chappel which contains the Tomb, by six or seven Stone steps; it is square, and surrounded by a Gallery with open Arches about forty Foot high, and cover'd with a Dome; the Inside is full of Lamps, and the Floor cover'd with a Carpet; over the Tomb itself is a kind of Pall of flower'd Sattin, which falls upon the Ground; and several Religious attend here to keep the Lights and all things in Order: At
least

least thus it was till the late Conquest of this Country by the *Mogul*.

At *Tanera*, a Town about five Miles to the Eastward of *Bagnagar*, the King of *Golconda* had another Palace. But what has render'd this Country Famous, and in the End procur'd the Destruction of it, are the Diamond Mines; for when *Aurengzebe* once understood the Riches of these Mines, he never desisted till he had dethron'd the Prince, and made himself Master of them: His Pretence indeed was, that the People were Hereticks, of the *Persian* Sect, and therefore he thought himself oblig'd in Conscience to dispossess the Graceless Wretches of their Treasure and their Country, and accordingly, about the Year 1686. he made the King of *Golconda* a Prisoner, and his Kingdom a Province of the *Mogul* Empire, as it is at this Day.

At *Gani* or *Coulour* was a famous Mine, discover'd about ~~about~~ 200 Years since. This Town lies upwards of 100 Miles East of *Bagnagar*: But of this and the other Mines of *Golconda*, the best account that we meet with was sent from *India* to the Royal Society, and is as follows.

The Reader will observe, that this Account of the Diamond Mines in Golconda and Visiapour, was written between thirty and forty Years ago; before those Kingdoms were absolutely Conquer'd by the Mogul.

THE Diamond Mines on the Coast of *Coromandel*, of which I have visited several, are generally adjacent to rocky Hills, or Mountains, whereof begins a great Ledge, or Range, near *Cape Comorin*, extending in da and *Visiapour*.
An Account of the Diamond Mines of *Golconda* and *Visiapour*.

Breadth about fifty English Miles, some conjoyning, others scatter'd; and running thence in length quite through *Bengala*. In, among, and near these Hills, in several Places, are known to be (as it is believ'd most of them have) Mines.

The Kingdoms of *Golconda* and *Visiapore*, are known to have Mines, sufficient to furnish all the World plentifully with Diamonds; but their Kings permit digging only in some Places appointed, lest, as it is imagin'd, they should become too common; and withal, for fear of tempting the threatening Greatness of *Aurengzebe*, forbidding also those Places that afford the largest Stones, or else keeping Workmen in them for their own private Uses.

1. In the Kingdom of *Golconda*, as near as I can gather from the best acquainted, are Twenty-three Mines now employed, or that have been so lately.

Quolure was the first Mine made use of in this Kingdom: The Earth is somewhat yellowish, not unlike the Colour of our Gravel dried; but whiter in some Places, where it abounds with smooth Pebbles, much like those that come out of some of our Gravel Pits in *England*. They use to find great quantities in the Vein, if it may properly be so called, the Diamonds not lying in continued Clusters, as some imagine, but frequently so very scattering, that sometimes in the space of a quarter of an Acre of Ground, digg'd between two and three Fathoms deep, there hath been nothing found; especially in the Mines that afford great Stones lying near the Superficies of the Earth, and about three Fathoms deep. The Diamonds found in these Mines are generally

nerally well shaped, many of them pointed, and of a good lively white Water ; but it also produces some yellow ones, some brown, and of other Colours. They are of ordinary Sizes, from about a sixth of a Mangelin, of which they find but few, to five or six Mangelins each ; some of ten, fifteen, twenty, they find, but rarely. They have frequently a bright and transparent Skin, inclining to a greenish Colour, tho' the Heart of the Stone be purely white ; but the Veins of these Mines are almost worn out.

A Mangelin is 4 Grains in weight.

2. The Mines of *Codawillikul*, *Malabar*, and *Butepallem*, consist of a reddish Earth, inclining to an Orange Colour, (with which it stains the Clothes of the Labourers that work in it) they dig about four Fathoms deep. They afford Stones generally of an excellent Water, and Chrystaline Skin : Smaller sizes than those of *Quolure*, *Ramiab*, *Gurem*, and *Mutampelle*, have a yellowish Earth like *Quolure* ; their Stones like those of the two former Mines, but mixed with many of blue Water.

Currure the most famous of them all, and most ancient, has been under Subjection of the King of *Golconda* ; but about Twenty-five Years ago was taken, with the Country of *Karnaticum*, from the *Hundue-Rajaes*, by the *Nabob-Emir-Jemla*. In it have been found Diamonds of a Size-Weight, which is about Nine Ounces Troy, or $81\frac{1}{2}$ Pago's Weight. It is only employed by the King for his own private Use. The Diamonds that are found in it are very well spread, large Stones, it yields few or none small ; they have generally a bright Skin, which inclines to a pale greenish Colour, but within, they are purely White. The Soil is reddish, as many of the others.

About

The Present State

About sixty or seventy Years ago, a *Portuguese* went thither from *Goa*, and having spent in Mining all that he had, even to what wearing Clothes he could spare, while the Miners were at work for the last Day's Expence, he had prepar'd a Cup of Poison, resolving, if that Night he found nothing, to drink his Last, with the Conclusion of his Money; but in the Evening, the Workmen brought him a very fair, spread Stone, of twenty Pago's weight, in Commemoration whereof, he caused a great Stone to be erected in the Place, with an Inscription engraven on it, in the *Hondues*, or *Tellingda* Tongue, to the following Effect, which remains to be seen till this Day.

*Your Wife and Children sell, sell what you have,
Spare not your Clothes, nay make your self a Slave:
But Money get; then to Currure make haste,
There search the Mines, a Prize you'll find at last.*

Not far from *Currure* are the Mines of *Lattawaar* and *Ganjeconta*, which are in the same Soil as *Currure*, and afford Stones not unlike: But *Lattawaar* hath many representing the great End of a Razor Blade, thin on one side, and thick on the other, very White, and of an excellent Water; but the best of the Mine is worn out, and *Ganjeconta* employed only to the King's private Use.

Fonagerre, *Pirai*, *Pugulle*, *Purwille*, and *Anuntapelle*, consisting also of red Earth, are now employed, and afford many large Stones, part of them of a greenish Water: But the most absolute Mines are of *Waxzergerre* and *Munnemurg*, the other rather representing Pits than Mines, for there they sink thro' high
Rocks

Rocks, till they go so far below their Basis, that they can go no further for Water, in some Places forty or fifty Fathoms deep. The Superficies of the Rocks, consists of hard, firm, white Stone, into which they cut a Pit like a Well, of about four or five, in some Places six Foot deep, before they come to the Crust of a Mineral Stone, like the Mineral of Iron; then they fill the Hole with Wood, and keep as hot a Fire as they can there for two or three Days, till they think it sufficiently heated; then they pour in Water till they have quenched it, which also shakes and mollifies both Stone and Mineral; both being cold, they dig again, take out all the crumbled stuff, and dig up what they can besides, before they heat it a-new. The Crust seldom is thicker than three or four Foot, which ceasing, they come to a Vein of Earth, that usually runs under the Rock two or three Furlongs, sometimes much further. This they dig all out and search, and if the first Attempt prove Successful, they go to work again, digging again after the same manner, as deep as they can, till they come to Water; for the drawing whereof, wanting the Help of Engines known in *Europe*, they can go no deeper, altho' the Vein lie lower: All Lumps of the Mineral they break in pieces, and frequently find Diamonds inclosed in them. The Earth is red, many large Stones are found here, the smallest about six in a Mangelin. They are mixed Waters, but the greatest part good, only of ill-favour'd Shapes; many cragged Pieces of Stones, some as if they had been Parts of very great ones; others with Pieces broken off them; yet I never heard of any that found two seeming fellows, altho' they do

do those that look as if they had been newly broken.

In *Langumboot* they dig as they do at *Wazzergerre* and *Munnemurg*, the Rock is not altogether so solid, but the Earth and Stones it produces much alike.

Wootoor lies near *Currure*, and affords Stones of a like Magnitude, Shape, and Waters; 'tis employed only to the King's Use; and singular, in that its Diamonds are found in black Earth.

Muddemurg far exceeds all the rest for Diamonds of a delicate Shape, Water, and bright transparent Skin; yet it has store of Veiny Ones, but those likewise of so curious Shape and Water, that 'tis difficult to discover them from the Good, especially the small Ones. It produces Stones of divers Magnitudes, from ten and twelve in a Mangelin, to six or seven Mangelins each. The Earth is red, but is seated in the Woods, and the Water so bad, that to all except the People bred there, it presently occasions Fevers, and destroys Abundance, insomuch that most of the Adventurers have forsaken it; notwithstanding which, it had been more profitable than any of the rest, the Vein frequently lying near the Superfices of the Earth, seldom running deep, and is better furnished than any one yet discovered. The River *Kishma*, of excellent Water, is but nine Miles distant, but the Miners, or Merchants, will not be at the Charge of fetching their Water from thence. Divers are of the Opinion, that besides the Water, the Town lying in a Bottom, environ'd with Hills, and a Morass adjoining, the Air may be infected, and contribute to its Unhealthfulness.

Melville,

Melwillee, or the new Mine, so called, because it was but lately found out, or at least permitted to be made Use of, in the Year 1670. The Earth they Mine in is very red, and many of the Stones found there, have of it sticking to them, as if it had clung there while they were of a soft glutinous Substance, and had not attain'd their Hardness, maintaining its Colour on its Skin, seeming to be roughned with it that it cannot be fetch'd out by grinding on a rough Stone with Sand, which they make Use of to clean them. The Stones are generally well Shaped, their Size from five or six in a Mangelin, to those of fourteen or fifteen each, and of some bigger, but greatest Quantities of the middle Sorts: Most of them have a thick dull Skin, inclin'd to a yellowish Water, nor altogether so strong and lively as of the other Mines, very few of them of a Chrystalline Water and Skin. They are reported to be apt to flaw in splitting, which occasions those People to esteem them something softer than the Product of many of the other Mines; several that flatter by their seeming Whiteness, when rough, discover their Deceitfulness, having pass'd the Mill, and too often a yellowish Tincture, to the disappointment and loss of them that have cut them; but what they want in Goodness is in part supplied by the Plenty they find, which, together with their Properties, makes them the Cheaper.

2. *Visiapore* is known to contain Mines, enclosing Stones as large and good as those of *Golconda*, but the King makes Use but of the meanest. There are fifteen Mines employed in this Kingdom.

H

In

The Present State

In *Ramulconeta* Mines, in red Earth, about fifteen or sixteen Foot deep; they seldom find a Diamond of a Mangelin Weight, but small to twenty or thirty in a Mangelin. They are generally of an excellent Chrystalline Water, have a bright, clear Skin, inclining frequently to a pale greenish Colour, are well Shaped, but few of them pointed ones. There are also found amongst them, several broken pieces of Diamonds, by the Country People called *Shemboes*.

The Mines at *Banugunnappelle*, *Pendekul*, and *Moodawarum*; at *Cumerville*, *Paulkul*, and *Wor-kul* which are not far distant from *Ramulconeta*, afford Stones much alike, and in the same kind of Earth; but in the three last are very small ones, even to 100 in a Mangelin.

Lungepoleur Mines are of yellowish Earth, like those of *Quolure*; its Diamonds are generally well shaped, Globular, few Pointed, a very good Chrystalline Water, and bright Skins; many of them have a thick dark Grass-green Skin, some spotted also with black, that they seem all foul, yet are not so, but within purely white and clean. Their Sizes are from two or three *Mangelins*, downwards, but few very small. *Pootloor* Mines are of a redish Earth, but afford Stones much like those of *Lungepoleur*, only smaller; under a Mangelin, the general Sizes are of $\frac{1}{2}$ $\frac{1}{3}$ $\frac{1}{4}$ $\frac{1}{5}$ of a Mangelin.

Punchelingul, *Shingarrampent*, and *Tondarpaar*, are also of red Earth, their Diamonds not unlike those of *Quolure*, only rarely or never any large ones are found there.

Gundepelle hath the same Earth with the former, and produces Stones of equal Magnitude

nitide ; but frequently of a pure Chryftaline Water, wherein they exceed the former.

Donee and *Gazerpellée*, dig both in red Earth likewise, and afford Stones alike, the greatest part whereof are of good Shapes and Waters. They have also many Shemboes, and some of bad Waters, some Brown, which these People call soft, or weak Water'd, being esteem'd of a softer and weaker Body than others, by reason they have not so much Life when cut, and are subject to flaw in Splitting, and on the Mill. Their general Product is in Stones of middle Sizes : But *Gazerpellée* has besides many large Ones, and is the only Mine noted in the Kingdom of *Vifiopore*.

The Diamonds in all the Mines are so scatter'd and dispers'd in the Earth, and lie so thin, that in the most plentiful Mines it's rare to find one in digging, or till they have prepar'd the Stuff, and do search purposely for them. They are also frequently inclosed in Clods ; and some of those of *Melville* have the Earth so fixed about them, that till they grind them on a rough Stone with Sand, they cannot move it sufficiently to discover they are transparent ; or, were it not for their Shapes, to know them from other Stones. Sometimes the unskilful Labourers, to try what they have found, lay them on a great Stone, and striking on them with another, to their costly Experience, discover they have broken a Diamond.

Near the Place where they dig, they make a Cistern about two Foot high, and six Foot over, with a small Vent in one of the Sides, about two Inches from the Bottom, by which it empties itself into a little Pit made in the Earth to receive small Stones, if by Chance

any should run through. The Vent being stopped, they fill the Cistern they have made with Water, soaking therein as much of the Earth they dig out of the Mines, as it can conveniently receive at a time ; breaking the Clods, picking out the greatest Stones, and stirring it with Shovels, till the Water is all muddy, the gravelly Stuff falling to the Bottom : Then they open the Vent, letting out the foul Water, and supplying it with Clean, till all the earthy Substance be washed away, and none but a gravelly remains at the Bottom. Thus they continue washing till about ten of the Clock before Noon, when they take the gravelly Stuff they have washed, and spread it on a Place made plain and smooth like a Bowling-alley, for the Purpose, near the Cistern ; which being soon dry'd by the Heat of the Sun, at that time of the Day, they very curiously look it over, that the smallest bit of a Stone can hardly escape them. If they find a large Stone, they deliver it not till they have done Work ; and then very privately, lest it should come to the Knowledge of the Governor of the Place, and he require a Share, which in the Kingdom of *Golconda* is usually practis'd, without respect to any Agreement made with them.

The Miners, those that employ them, and the Merchants that buy the Stones of them, are generally *Ethnicks* ; not a *Musulman* that ever I heard of, followed the Employment. These Labourers and their Employers are *Tellinga's*, commonly Natives of or near the Place. The Merchants are the *Banians* of *Guzarat*, who, for some Generations, have forsaken their own Country to take up the Trade, in which they have had such Success,
that

that 'tis now solely ingrossed by them; who corresponding with their Countrymen in *Surat, Goa, Golconda, Visiapour, Agra, Delly,* and other Places in *India*, furnish them all with Diamonds.

The Governornors of the Mines are also Idolaters. In the King of *Golconda's* Dominions, a *Feulinga Bramme* rents most of them, whose Agreement with the Adventurer is, that all the Stones they find under a * *Pagoda Weight* * A *Pa-*
are to be their own, and all of that Weight ^{*goda's*} and above it to be his, for the King's Use. ^{Weight}
Both Merchant and Miner go generally Na- ^{is 9 Man-}
ked, only a poor Clout about their Middle, ^{gelins.}
and a Sash on their Heads; they dare not wear a Coat, lest the Governor say they are thriven much, are Rich, and so enlarge his Demands on them. The Wisest, when they find a great Stone, conceal it till they have an Opportunity, and then with Wife and Children run all away into the *Visiapour* Country, where they are secure and well used, by Reason whereof their Mines are much more populous, and better employed than those of *Golconda*.

It is observable, that notwithstanding the Agreement with the Adventurers of the Mines, that all Stones above a certain Weight, shall be for the King's Use; yet in the Metropolis of either Kingdom, as the Cities of *Golconda* and *Visiapour* are, there is no Seizure, all Stones are free: And the late Deceased King, *Abdub Cutopshaw* of the former, and *Edelshaw* of the latter, would not only give very great Prices for large Stones, but richly Vest, and present the Merchant that sold them with Horses, or something else

else of value, thereby encouraging others to bring the like.

Before I proceed further North, it may be proper to take notice of the Mountains of *Gate* or *Baligate*, which divide the hither Peninsula of *India* from North to South. And it is here that most of the *Raja's* or *Naiques* live that have not submitted to the Mogul. These People are look'd upon to be the most barbarous in *India*, and by many Travellers to be no better than so many Nests of Robbers: Whereas the Truth is, they are the Original Inhabitants of the Country, and have the best right to the Plains as well as the Hills, but were driven up into the Mountains by the *Moors*, *Arabians* and *Egyptians*, who planted themselves upon their Coasts; but the *Indians* were never reduc'd into such narrow Bounds by any of those Nations as they are at present by the Moguls; who being driven out of *Tartary* themselves about 300 Years since, have over-run the whole Continent of *India*, from *Tartary* to *Cape Comorin*, dispossessing the Descendants of the *Moors* and *Arabs* of all the Plain Country, as they had before dispossess'd the *Indians*; and have also by Force or Fraud possess'd themselves of great part of the Hilly Country, which was formerly look'd upon to be inaccessible. However there are no less than seventeen of these *Raja's*, or Sovereign Princes, in the Mountains, who are in a Confederacy against the Mogul, and sometimes come down from their Hills and plunder the Towns under his Government; on which Account they have been denominated Barbarous, when this is only by way of Retaliation for innumerable Injuries receiv'd. The late *Aurengzebe* did not only
destroy

destroy all their Towns and Villages he cou'd come at, but their Temples, and every thing they held to be most Sacred among them. The *Europeans* who have been amongst these *Mountaineers*, actually find them more Civiliz'd and Hospitable than the Mogul's People, who give us such terrible Representations of them.

No Country sure ever so nearly resembled a State of Innocency as this. Their Defence against their Potent Enemy unites them in the strictest Bands of Friendship. They seem to live as if they were of one Family. Their Governors neither Oppress or Tyranize over them, and yet the common People preserve a due Respect for them, and have nothing of Slavery or Insolence in their looks. Religion creates no Differences in the State or private Families. There are indeed several Casts or Sects amongst them ; but it is an unalterable Maxim never to change their Cast ; and if one wou'd become a Profelyte to another Sect, he could not be receiv'd into a Cast which his Ancestors were not of, so that there is no Contention on those Heads ; neither in their Buildings or their Cloathing do they affect any more than what Nature requires to guard them from the Weather. They use a very simple Diet, such as Milk, Rice, Roots or Herbs, very little Meat, and always dress'd the same way ; they have no made Dishes, and very little variety in their way of Eating. Water is their usual Drink ; neither Beer or Wine is to be found in the Country. The Inferior People distil a small sort of Arrack from Rice, but I did not observe that their Superiors ever tasted it ; and even among the common People Drunkenness is never heard of,

of, or that Brawling and Quarrelling, which is so common in other Neighbourhoods, much less those Oaths and Execrations so frequent amongst us. They don't seem to have mix'd with any other Nation; and as they never travel out of their own Country, can have imported no foreign Vices: But they are even with the rest of the World in one Particular, namely, in believing all People but themselves to be Barbarous; which they are the more excusable in, as they have receiv'd such barbarous Usage from the *Moors* and *Moguls*, who have invaded and taken most of their Country from them. But I shall speak more largely of this People when I come to treat of the Manners of the *Indians* in general, and proceed now to describe the Situation of the Province of *Guzurate* or *Cambaya*.

Guzurate or *Cambaya* is bounded by the Bay of *Indus*, and the Province of *Jesselmere* towards the North, the Provinces of *Candish* and *Chitor* towards the East, the Province of *Decan* towards the South, and the *Indian Ocean* towards the West. It extends from 19 Deg. odd Min. North Latitude, to near 25 Deg. so that it is upwards of three hundred Miles from South to North, and it is not less than four hundred Miles from East to West. The Bay of *Indus* on the North West, and the Bay of *Cambaya* on the South East form great part of it into a Peninsula. As to the Chief Towns in this Province, I shall first give an Account of the Ports and Places upon the Sea Coast, proceeding from South to North: And first,

Bassaim.

Bassaim, or *Baceim*, which lies in the Latitude of 19 Degrees and half: It is surrounded by a small Channel which makes it an Island, and is defended by a pretty good Wall. It is
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in Possession of the *Portuguese*, who have built six Churches and several Convents in it, with a Jesuits College; and 'tis said, have several of the neighbouring Villages under their Jurisdiction. Here resides the *Portuguese* Captain General of the North, who has a Sovereign Jurisdiction over the Governor of this and all their Northern Settlements.

About fifteen Leagues to the Northward of *Daman*. *Bassaim* stands the Town of *Daman*. The *Portuguese* made themselves Masters of this Place in 1559, and have maintain'd their Possession ever since; tho' it was once besieged by *Aurengzebe* with a very great Army. It seems the *Portuguese* sallied out in the Night, upon that Quarter of the Besiegers, where the Elephants stood, and put them into such a Consternation with their Fire-works, that they broke from their Keepers, trampled down their own People, and did more mischief in the Mogul's Army than it was possible for an Enemy to have done in so short a time; whereupon the Mogul thought fit to raise the Siege, and was very cautious how he attack'd any City in the Possession of the Christians afterwards.

Daman is situated at the Mouth of a River of the same Name, in 20 Deg. some odd M. North Lat. Three broad Streets run the length of it, and four others cross them, all regularly built; but few of them have more than one Floor. Every House has its Gardens and Orchards adjoining to it, and the Compass of the Town is two Miles round. It is indifferently fortified, and hath a Harbour for small Vessels in the Mouth of the River, defended by a Fort; but Ships of Burthen cannot enter it. The *Portuguese* have several

Churches and Convents here as in their other Settlements ; and it must be admitted, that the *Portuguese* have endeavoured the propagating the Christian Religion in *India* more zealously than any Protestant Nation whatever. I am sorry to observe it, but the Protestants do not seem to have any manner of Concern to advance the Christian Religion among the *Indians* ; and are so far from employing Missioners for that purpose, that they have scarce Clergy-men sufficient for their Factories, and in very many of them not a Clergy-man to be found ; while the *Portuguese* have their Churches and Priests dispers'd throughout *India*, even at *Agra*, *Delly*, and *Labor*, the Capital Cities of *India*, in the Heart of the Mogul's Dominions, as well as in their own Settlements. I do not say this to reproach our own People, but that they might emulate that laudable Zeal they observe in the Roman Catholicks, who many of them certainly run great Hazards, and undergo great Hardships to make Profelytes to the Christian Religion. It is a little strange so many Parties and Sects as we have amongst us, who are zealously set upon Reforming each other, that not one of these Fathers should ever take it into his Thoughts to Preach the Gospel to the Ignorant *Indians*. If, as they apprehend, the Roman Catholicks have Views to their Temporal Interests when they undertake these Missions, and find their Account in those Voyages ; if this be true, there is the greater Encouragement to imitate them ; but I doubt these Insinuations are often made to excuse our own sluggish Inactivity, who have indulg'd in Ease and Luxury so long that we cannot dispence with the

the Want and Hardships which must be expected in such an Undertaking.

But to proceed, the next Port to the *Surat*. Northward of *Daman* is *Surat*, in the Latitude of 21 Deg. 30 Min. North Lat. Long. 72. from the Meridian of *London*. It stands on the River *Tapte*, about ten Miles distant from the Sea; and the Town winding with the River, is almost in the Form of a Crescent. It is defended by a Wall and Towers, and has a square Castle, with a Tower at each Angle on the South West part of it, which commands both the River and the Avenues to the Town by Land. The River runs on one side of the Castle, and there is a Moat on the other. The City is between two and three *English* Miles in Circumference, and has six or seven Gates, at which Centinels are plac'd, who require a strict account of such People as pass them, if they have any Suspicion of them. The Streets are most of them narrow, and the Houses generally low and mean, the Sides being splinter'd with split Cane, and the Roofs thatch'd with *Cajan* or Palm Leaves; but the *Europeans*, and some of the Rich *Moors* have more lofty Houses, built with Brick or Stone, and cover'd with Tiles. The Floors, both of the Upper and Ground Rooms, are of Terras, which is look'd upon to be cooler than Boards; and they have no Glazing to their Windows that the Air may have a free passage. The Town is very populous, and the *Bazar* or Market-place throng'd with *Banians* and other Merchants, who stand with their Silks or Stuffs upon their Heads, or in their Hands, to expose them to Sale. In the middle of the City, before the Castle, is a large open Place

The Present State

call'd *Castle-Green*, from the neighbourhood of the Castle ; where are laid all sorts of Goods in the open Air, both Day and Night, except during the Monsoons ; and here the *Europeans* as well as Natives place their Bales, and prepare to load their Ships.

The Governor of this Castle is appointed by the Mogul every three Years ; but he has only the command of the Garrison, and scarce ever stirs out of it till he is succeeded by another. This being at present a Port of the greatest Trade of *India*, the Mogul has ever a watchful Eye over it, lest it should be again Surpriz'd, as it was once by the *Raja Sevagi*, and plunder'd : Sir *George Oxendon* was then President, and made a noble Defence, whereupon the Mogul presented him with a Robe of Honour, and offer'd an Abatement of the *English* Customs to $2 \frac{1}{2}$ per Cent. and the *East-India-Company* presented Sir *George* with a Gold Medal with this Inscription, *Non minor est virtus quam querere parta tueri.* Mr. *Gerard Angier*, a succeeding President, gave *Sevagi* another Repulse, when the Governor dare not oppose him, and saved the Castle as well as the *English* House.

There is also a Governor of the Town, who is but Deputy to the *Nabob*, or Viceroy of the Province : To this Gentleman Foreigners apply on all Occasions ; but he does not determine any thing of Consequence without the Concurrence of the great Officers of the City, who are the *Cogy*, the *Vacनाविष*, and *Catoual* : The *Cogy* is vers'd in the Laws and Customs of the Empire, and is Judge in Civil Cases. The *Vacनाविष* is deputed by the Emperor to send him a Weekly Account of all Transactions of Moment ; and there is another

another Officer subordinate to him, who sends an Account to Court of almost every thing that is said or done in the Place, how trivial soever. The *Catoual* is a kind of Peace Officer, and rides three times through the Town every Night, viz. at 9, 12, and 3, and at 5 goes off his Watch, when a Drum beats, and a great Brazen Trumpet Sounds to give notice of the approach of Day. He is always attended by a guard of Soldiers; and if he meets with any disorderly Persons, either confines them, or inflicts such Corporal Punishment as he sees fit; this is usually done by the *Chaw Buck*, a most unmerciful Whip as ever was contriv'd; and sometimes the Offender receives the Bastinado. But notwithstanding this City is so exceeding populous, and compos'd of so many various Nations, it is very seldom that any Tumult or Disorder happens; and for Capital Offences, such as Murder or Robbery, they are scarce ever heard of in a great many Years, which in some measure may be ascrib'd to the speedy and impartial Punishment of Offenders, but more to the quiet Disposition of the *Pagan* Inhabitants, who seldom give an Affront, and as seldom resent an Injury.

The Natives of *Surat* are either *Moors*, *Mahometans*, *Banians*, *Parsies* or *Halachors*. The *Moors* have the Government entirely in their Hands here as well as in all other Towns of *India*, under the immediate Dominion of the Mogul, which makes them treat the *Pagan* Natives with some Contempt; but the peaceable and submissive Behaviour of the *Pagans*, who never contend for Places, or a Superiority to the *Moors*, abates much of their Antipathy towards those Idolaters.

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The Present State

The *Banians* of *Surat*, as in other Parts of *India*, are of a mild insinuating Address; and as they never contend with any other People, so they very seldom fall out among themselves: If they observe the *Europeans* they deal with to be in a Passion, they withdraw as soon as they have an Opportunity, and will not appear again till they have had time to Cool, and then apply to them in the softest Terms. But however obliging they may be in other respects, they are very careful of their Money, and heap up Treasure without end. A Man worth forty thousand Pounds will traverse the whole Town to get the value of a Half-penny.

The *Persies* who inhabit *Surat*, are sometimes call'd *Gaures*, or *Worshippers of Fire*; and are said to have transplanted themselves from *Persia* to *India* when the *Calif Oman* conquer'd the Kingdom of *Persia*, and brought it under the Dominion of the *Mahometans*; and they still profess the Antient Religion of the *Persians*, worshipping the Sun, Fire, &c. They are generally Weavers, and make most of the Silks and Stuffs that are wrought in *Surat*. I shall enlarge further on the Manners and Customs of this People when I come to treat of the several Religions that are profess'd in *India*, and only take notice here of the Burying Place they have near *Surat*. The greatest Honour these People think they can do to the Remains of their deceas'd Friends, is to expose the Corps to be devoured by Birds of Prey: They look upon these living Tombs to be preferable to any other kind of Sepulchre.

The Place whither they carry their Dead stands in the Fields, about a Mile from the City,

City, and is surrounded with a Wall twelve Foot high, and a hundred in Circumference. The Ground within is rais'd about four Foot, and made sloping, that all the Moisture may drain from the Carcasses into a Sink made for that purpose. Nothing can be more shocking than a View of this Burying Ground, as 'tis call'd: Here you see a multitude of dead Bodies, loathsom and discoloured; some Green, others Yellow; some Bleeding fresh, with their Eyes torn out by the Vultures which resort thither; some with all the Flesh of their Cheeks pull'd off; great Holes eaten in several parts of their Bodies, and the Skin torn and mangled from one end to the other; some Parts are hardned by the Sun like a piece of Tann'd Leather, while others are clean pick'd as a Skeleton. The Vultures, 'tis observ'd, regale their Smell as well as their Taste with these Carcasses, and will place themselves down the Wind on purpose to enjoy the admir'd Perfume; and sometimes cram themselves with Human Flesh till they are hardly able to rise from the Ground.

There are still a fourth sett of People who inhabit *Surat*, call'd *Halachors*, which in the *Persian* Language signifies such Persons as give themselves a Liberty of eating or drinking any thing. These drink Wine, and eat any kind of Flesh or Fish; and are so little troubled with a nice Palate, that a piece of Carrion goes down with them as well as the best Meat that can be bought. These People are employ'd in all the vilest Offices, such as sweeping the Streets, carrying away the Dung, and in washing and carrying out dead Bodies to their proper Burying Place, which Offices wou'd defile a *Moor* or *Banian*. These
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The Present State

are look'd upon therefore by them as a most vile and contemptible Generation ; and you cannot affront a Man more than in calling him *Halachor* : However these poor People are not at all concern'd themselves at the Appellation, but perform their Drudgery quietly without any Reluctance, cringing and fawning upon all they pass by, but industriously avoid the touching of any Person who would look upon himself defil'd by it.

The *East-India-Company* have a President at *Surat* who lives in great State. There is also an Accomptant, Store-keeper and Purser Marine, which constitute the Council : These have their Secretary, who usually succeeds in the Council on a Vacancy. There are also Factors, Writers, and Apprentices who serve three or five Years, according to their Agreement with the Company, and then are gradually advanced. These have their Diet and Lodging in the Factory as well as Salaries, with a Liberty of Trading in *India* from Port to Port ; and those of any Credit, who have not Money of their own to trade with, may have it on Bottomree at 25 *per Cent.* of the *Banians*, of which they often make *Cent. per Cent.* in some Voyages. The Company have a Chaplain who Preaches once, and reads Prayers three times every Sunday, and twice on other Days. He takes Place after the second in Council, and is treated with great Respect, having a fine Horse or a Coach at his Command, and is handsomly attended ; for the Company entertain forty or fifty black *Pæons*, who serve for Soldiers or Servants to the Factory indifferently. The Salary of the President is 300 *l. per Ann.* The Second 120 *l.* The Chaplain 100 *l. per Ann.* The Senior Factors

Factor who are of the Council, 40 l. The Junior Factor, 15 l. the Writers 7 l. per Ann. the Pæons have no more than four Roupies a Man, or 9 s. a Month.

The House where the *English* Factor reside belongs to the *Mogul*, and is Rented of him for 60 l. per Ann. it lies on the North-west part of the Town, having Convenient Lodgings for forty Persons, besides the President's Appartment. It has Cellars, a Warehouse, a Tanque or Reservatory of Water, and a Hummum: There is seldom much Rent paid, being usually laid out in repairing, or making Additions to the Building.

The President has the Superindence of all the Settlements of the *East-India* Company, and of their Factors and Agents, on the West side of *India*, and towards the North, as at *Agra*, *Amadabad*, &c. and makes a great figure at *Surate*.

The Company's Table where the whole ^{English} Factory Eat, is Nobly provided; they have ^{Factory} not only *Persian* Wine and Punch, but the ^{at Surate.} Wine and Beer of *Europe*. They have three Cooks of several Nations, and are serv'd with all manner of Varieties the Country affords. All the Dishes, Plates, and Drinking Vessels are of Silver, and on Sundays and publick Days, the Entertainment is still more Magnificent, and after Dinner the President frequently invites the Factors abroad to some shady Garden without the City, on the side of a Tanque or Canal. He is carry'd thither in his Palanquin, on the Shoulders of four Pæons, with two Union Flags before him, ^{A Couch} and some fine *Persian* or *Arabian* led Horses, ^{cover'd} richly accoutred. The Saddles of these, and ^{with a} the Horses the Factors ride, are of embroi- ^{bending} ^{Canopy.}

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der'd Velvet: The Heads of the Bridles and the Housen glittering with Silver; and the Captain of the Pæons on Horseback, leads forty or fifty of his Men on Foot, as a Guard to the President. The Council follow in large Open Coaches, but instead of Horses, after the Custom of the Country, they are drawn by Oxen; the rest of the Factory ride in Hackeries, a kind of two wheel'd Coaches, without rais'd Seats, or on Horseback, there being a Set of fine Horses kept at the Company's Expence, in order to make a Grand Appearance, than which nothing turns to a better Account in *India*, therefore none of the Council ever stir out of the City Gates, without four or five Pæons to attend on their Coach, and the *English* Chief at *Surate*, has almost as much Respect paid him as the Governour of the Place. The Factors, when they go to an *Indian* Entertainment, conform themselves to the Custom of the *East*, lying upon *Persian* Carpets, but in the Factory they sit on Chairs after the *English* Manner.

Tombs of the Europeans at Surate. The *English*, as well as other Nations, have their burying Place about half a Mile from the City, and seem to imitate the *Mahometans* in the Magnificence of their Tombs: The most remarkable of the *English*, are those of Sir John Oxondon, and the President *Angiers*, adorn'd with Noble Towers, and Minorets, and the *Dutch* vie with them in this Extravagance: But there is one built by the Order of a Jolly *Dutch* Commander much talk'd of for the Humour of it; it is adorn'd it seems with three large Punch Bowls, in which his surviving Countrymen, according to his dying Request, frequently remember him till they are very merry.

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The *English* Factory, as well as the *French* ^{European} and *Dutch*, find great Disadvantages in being ^{Factors} so much in the Power of the *Moors*, for if any ^{confin'd} of the Shipping belonging to the *Moors* happen to be taken by *Pirates*, they expect the *Europeans* should be answerable for the Damage, and will block up their Factories, with a Body of Troops, that none can go in or out. But the *Dutch*, it seems, know how to make themselves Satisfaction, by blocking up the *Mogul's* Ports with their Ships. In the Year 1691. the *English* Factory was surrounded by a Guard of Horse and Foot, and the *French* and *Dutch* were confin'd within the Walls of the Town, upon the Complaint of *Abdel Gifford*, a rich *Moor*, that a Ship of his was taken by *Hatmen*, by which they mean *Europeans*, and Restitution was expected to be made by the the *English*, *French*, and *Dutch*; because the *Pirate* had shewn all their Colours. The *English* President hereupon represented to the Governor, that *Abdel Gifford* was not to be Credited, having formerly suborn'd several Sailors to depose, that one of his Ships were taken, who afterwards confess'd they were brib'd by him to commit the Perjury; but shou'd the Charge appear to be true, it was as unreasonable that the *Europeans* should be requir'd to restore such Effects as were taken at Sea, as that the *Mogul* should make Satisfaction for all Robberies committed by Land: The *Pirates* at Sea were neither authoriz'd by the Company, or within their Power. But it being discover'd afterwards, that the *Danes* had taken that *Moorish* Ship by way of Reprizal for some Injury they had receiv'd, the *English* were restor'd to their Liberty, after they had remain'd in Confinement near four Months. The next

Year, the same *Abdel Gifford* in order to make up his Losses, exhibited another Complaint of a Ship's being taken and plunder'd at Sea, and procur'd the *English* Factors to be confin'd again, but happily for them the Deceit was discover'd, and it was prov'd, that part of the Money *Gifford* pretended to have lost, was brought by himself ashore Clandestinely, and lodg'd in a Garden by the River side, which procur'd the *English* their Liberty, and brought Infamy enough on their Old Accuser. But still it seems great Presents were expected by the *Nabob* or *Viceroy*, and other of the *Mogul's* Officers, for obtaining that Discharge, for Justice it self must be purchased, and without a pair of Gloves or a well apply'd Bribe, it is not easy to obtain a Hearing.

Before I leave the Town of *Surate*, I must observe, that here are no Publick Houses of Entertainment, but there are large Buildings, which some call *Carevanseras*, where Travelers may Sleep, and dress their own Diet, and these Houses are to be found at proper Distances, on all the great Roads; near them there is usually a Tanque, or Reservatory of Water, for the Use of those that bate there. In the Suburbs of *Surate*, there is one of these great Tanques or Reservatories, lin'd with Free-Stone, and Steps down the side of it, a Mile in Compass, having no less than 100 Angles. Notwithstanding the *English*, *French*, and *Dutch* have a great Trade in this City, it is not comparable to what the *Moors*, *Armenians*, *Banians*, *Arabians*, and *Jews* carry on here; one of these Merchants, we are told, was able to fit out a Fleet of fifteen or sixteen Sail of Ships himself. Tho' the *Mogul* is an Absolute Prince, and claims the sole Property of

of all the Lands of the Country, I don't find any Sovereign in the World, who gives greater Encouragement to his Trading Subjects of all Religions and Perswasions. As to the *Europeans* who Trade hither, the *Dutch* have much the greatest Advantage, for if the *Mogul* insists upon such Customs as they don't approve of, they Block up his Ports, and compel him to lower them, as they have done within these few Years, and while the *English* pay almost four *per Cent.* the *Dutch* do not pay more than two $\frac{1}{2}$ Custom. There are several *English* Merchants at *Surate*, besides those in the Factory, who live under the Protection of the Government, notwithstanding all the Representations of the *East-India* Company to the contrary. While we had two Companies, they had separate Houses, and liv'd in as great Enmity, as if they had been at Open War, and it seems, contracted such aversions to each other, that when their Masters were United, they could hardly speak Peaceably when they met; and the base Insinuations and Representations they made of one another while they were distinct, must of Necessity create a very despicable Opinion of the *English* among the Natives.

Ten or twelve Miles to the Northward of *Swalley*. *Surate*, lies a little Bay called *Swalley-hole*; here the *European* Shipping usually Load and Unload their Goods, for there is no coming near *Surate* with large Vessels. The *English*, *French*, and *Dutch*, have each of them their *Chuoltery* or Place to Lodge in, within half a Mile of the Sea, with Yards and Ware-houses to Stow their Goods in. While the Shipping lies here, which is from *September* to *March*, the *Banians*, *Armenians*, and *Moors*, build little
Hutts

Hutts along the Shore, where they expose their Goods to Sale as in a Fair.

Baroche.

Baroche stands about fifty Miles to the Northward of *Surate*, it is situate on a Hill, and was formerly Wall'd about, and esteem'd a Place of great Strength, but the Fortifications are run to ruin; however it is still a Place of Trade, and the *English* and the *Dutch* have their Agents here.

Cambaya.

The City of *Cambaya* lies in the Lat. 23 Deg. at the very bottom of the Gulph of *Cambaya*. It is much bigger than *Surate*, and had formerly a better Trade, but the Trade is now remov'd to *Surate*: The *Portuguese* were once in Possession of this Place, as well as of *Baroche* and *Surate*, but were beaten out of them by the *Moors*: The City of *Cambaya* is surrounded with a Brick Wall, and Towers at the usual Distances; the Streets are wide, and the Houses built of Brick dry'd in the Sun, and it has a large old Castle. The Inhabitants are chiefly *Banians* and *Rasboots*, who are so bountiful to *Monkies*, whom they have in great Veneration, that they perfectly swarm here. The Sepulchres of the Princes of *Cambaya*, are in this City. Here was an Hospital erected formerly for Beasts and other Animals, which is run to ruin. The Tide rusheth into the Bay of *Cambaya* so furiously, that 'tis said, the swiftest Horse cannot keep Pace with it.

Goga.

Goga lies on the West Side of the Gulph of *Cambaya*, almost over against *Baroche*, in 21 Deg. N. Lat. It is but an inconsiderable Town, about 30 Deg. to the South-West of *Cambaya*, where the *Portuguese* Shipping bound for *Goa*, sometimes rendezvouz.

Din

Diu stands upon an Island of the same *Diu*. Name, on the left Hand as we enter the Gulph of *Cambaya*, in the Lat. of 20 Deg. 40 M. The Island is about three Miles in Length, and one in Breadth, separated from the Main by a narrow Channel. The *Portuguese* possessed themselves of it about the Year 1515, and Fortified it: It was naturally very Strong, and one of the Forts stands upon a high Rock, to which there is no access, but by a very steep narrow Passage, and it has a double Moat, into which the Water flows from the Sea. *Badur*, King of *Guzarate* laid Siege to *Diu* soon after the *Portuguese* took it, but was forc'd to raise the Siege. *Badur* prevail'd with the *Grand Seignior* afterwards, to send a great Fleet, and 20000 Men to his Assistance; and tho' they attack'd the *Portuguese* with their united Forces, were beaten off the Island, leaving their Artillery, Baggage, and Wounded Men behind them: When the *Portuguese* flourished, the Trade here was almost equal to that of *Surate*, but it has long been upon the decline.

Amadabad, or *Amadaver*, is the Capital City *Amadabad*. of *Guzarate*, and Seat of the Viceroy: It lies in the Lat. of 23 Deg. 40 M. Long. 72 from the Meridian of *London*; being about 140 Miles to the Northward of *Surate*: It had once the Name of *Gurdebad*, or the Habitation of Dust, from the Clouds of Dust that are sometimes rais'd there. It stands in a fine Plain, and is Water'd by a little River, which in the time of the Rains rises to a great Height, and overflows the plain Country. The Town is enclos'd with a Wall of Brick and Stone, and has Towers on it at the usual Distances. It has twelve Gates, and is three or four Miles in

in Length with the Suburbs: The Streets are generally wide, but the principal Street is not less than thirty Paces over. The *Meidan Cha*, or *King's Square*, is 700 Paces long, and 400 broad; and has Trees planted on every Side. On the West Side of this Square is the Castle, and the great Caravanfera for Lodging Strangers stands on the South; and there are several other Buildings in it, where the *Catual* administers Justice. Near the *Meidan* also stands one of the *Mogul's* Palaces: Over the Gate is a large Balcony, where the Country Musick and Trumpets, stand and Play Morning, Noon, and in the Evening: The *English* Factory is in the middle of the Town, and the *Dutch* have another in the great Street, and their Ware-houses are usually fill'd with rich *Indian* Goods.

There are a great many Mosques, or *Mahometan* Temples in this City, but that call'd *Juma Mesgid*, or the *Fridays Mosque*, whither most People resort on that Day, is the Noblest: It is ascended by several large Steps, and before it has a Square Cloister, of 140 Paces in length, and 120 in breadth, adorn'd with twelve Domes, and an open pav'd Square in the middle of it. In the Front of the Temple, are three large Arches, and on the Sides two great Doors which open into it, over which are very high Steeples, from whence they call the People to their Devotions. The chief Dome is surrounded with several other small ones, and two Minorets or Spires. The whole Pile is supported by 44 Pillars, standing in two Rows, and the Pavement is of Marble. There are abundance of *Pagoda's*, or Idol Temples also in *Amadabad*, but the finest of them *Aurengzebe* converted into

a Mosque, at which Ceremony he Order'd a Cow to be kill'd in the Temple, being as- sur'd that the *Gentiles* wou'd never enter it again after it was so Polluted; and he Order'd all the Figures of Men and Beasts to be de- fac'd, so that it has lost much of its original Beauty.

This Town is so intermix'd with Groves and Gardens, that at a distance it looks like a Forest. The King's Garden, which lies without the Walls by the River Side, is fill'd with all the Fruits of *India*. It consists in- deed of several Gardens thrown into the Form of an *Amphitheatre*, rising gradually one above another; and on the highest is a Ter- ras, from whence there is a Prospect of the Country Villages for several Miles: Four or five Miles from *Amadabat* is the Village of *Serquech*, where are the Tombs of the former Kings of *Guzarat*; they are large square Build- ings with three great Arches in each Front, and over them a great many lesser. There is a magnificent Dome in the Middle, and several little ones on the Sides of it; and the Tomb is always directly under the larg- est Dome.

At this Town Sick and Lane Beasts and Birds have Hospitals provided for them by the Compassionate *Indians*; who imagining the Souls of their Relations or Ancestors may be remov'd into these Animals, think it the greatest act of Charity to administer to their Necessities: They will purchase infirm wounded Animals frequently of the Christi- ans and *Moors*, to deliver them from the Cruelty of the Infidels, as they term them; and these Creatures remain in the Hospital till they die, if they can't be cur'd; but if

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they

they recover, they are sold to some of their own Persuasion, that they may not be abus'd again.

Candish
and *Berar* To the Eastward of *Guzurat* lie the Provinces of *Candish* and *Berar*, which are of late thrown into one, and have *Chitor* and *Maloa* on the North, *Orixa* on the East, *Decan* on the South, and *Guzurat* on the West. The Chief Town of *Candish* is *Brampore*, in 22 Deg. North Lat. and about two hundred and twenty Miles to the Eastward of *Surat*. This is a large City, and stands upon very uneven Ground. In the time of the Rains the Water runs through the lower Strees, and they appear like so many Rivers. The Houses generally have Clay Walls, and are but poor little Huts, except the Viceroy's Palace, and some others of the Magistrates and principal Officers. Six or Seven Miles to the Northward of *Brampour* stands the Town of *Rajapore*; and about fourscore Miles further Northward the City of *Echarpore*, upon a good River, which falls into the Sea near *Baroche*; and fifteen Miles to the Northward of *Echarpore* is the famous Castle of *Mandoa*, which stands on a high Hill, and is surrounded by a Wall of twenty Miles in Circumference. *Shapour* is the Capital City of *Berar*, and lies in the Latitude of 22 Deg. odd Min.

Rajapore
Echarpore
Mandoa
Shapour
Orixa The Province of *Orixa* is bounded by the River *Guenga*, which divides it from *Bengal* on the North, by the Bay of *Bengal* on the East, *Golconda* on the South, and *Berar* on the West. The Chief Town, which also bears the Name of *Orixa*, stands in the middle of the Province in 21 Deg. North Lat. and is about 100 Miles Westward of the Bay of *Bengal*.
Cuttack The Town of *Cuttack* lies in 20 Deg. odd Min.

Min. and is about 60 Miles from the Sea. *Balisfore*; where all *European* Ships which are *Balisfore* bound for *Bengal* and the *Ganges* take in a Pilot, lies near the Mouth of a River of the same Name, where it falls in the Bay. This Place is in the Latitude of 21 Deg. some odd Minutes; and here the *English* have a Factory. The Road is pretty safe, and it is a Place of some Trade.

To the Northward of *Balisfore* stands the Town of *Pipley*, where the *French* and *Dutch* *Pipley* have each of them a Factory. This Town is situated on a River, but not deep enough to admit of any large Vessels, which are oblig'd to remain in the Road some distance from it.

The Provinces of *Chitor* and *Malva* are generally laid into one, and are bounded by *Chitor* and *Malva* *Gualeor* on the North, *Bengal* on the East, *Candish* and *Berar* on the South, and *Guzurate* on the West. The chief Town is *Chitor*, the Seat of *Raja Rana's*, said to be the Descendant of *Porus* who fought with *Alexander*; but *Porus* at that time was Sovereign of the greatest part of *Indostan*, and his Capital City generally held to be *Delly*. *Chitor* indeed was a Fortrefs, whose Situation render'd it impregnable, and therefore probably was by some stil'd the Capital of his Dominions. It lies almost under the Tropick of *Cancer*, and about three hundred Miles to the Northward of *Brampour*.

The Chief Town of *Malva* is *Ratipore*, or *Ratipore* *Rantipore*. It lies upon a little River in the Latitude of 25 Degrees North, and is a Place of good Trade.

Bengal is the most Easterly Province of the *Bengal* Mogul's Dominions. It is bounded by the Provinces of *Patna* and *Jesuat* towards the North,

North, the Kingdom of *Aracan* and *Tipra* towards the East, the Bay of *Bengal* and the Province of *Orixa* towards the South, and with the Province of *Malva* towards the West; it is in Length from East to West upwards of four hundred Miles, and near three hundred in Breadth from North to South, and is usually compar'd to *Egypt* for its fruitfulness, the River *Ganges* dividing it self into several Branches in this Province, and annually overflowing it, as the *Nile* does *Egypt*.

Dacca

The chief Towns are 1. *Dacca*, which lies upon one of the Eastern Branches of the *Ganges* in the Latitude of 24 Degrees; it is four or five Miles in Length, but very narrow, winding with the River, This may properly be call'd the Capital, being the Seat of the Viceroy, and here the *English* and other *Europeans* have their Agents to take care of their Trade, which is very considerable in this Province. 2. *Ragemabal* situated higher up the *Ganges*, and is between two and three hundred Miles from the Mouth of it, in the Latitude of 25 Degrees. Below *Ragemabal*

Ragemabal

Cassimbazar

lies the City of *Cassimbazar*, Lat. 24, where the *Europeans* have their Factors, the Country affording great Quantities of Silk and Muslins. To the Southward of *Cassimbazar*

Hugly

stands the City of 4. *Hugly* upon an Island made by the *Ganges*, in the Latitude of 23 Degrees, about a hundred Miles from the Mouth of the River: It is a large Town, and besides *Moors* and other *Indians*, has several thousand *Portuguese* Christians in it: Most *European* Nations who trade to *India* had their Factories here, and particularly the *English*; but the Unhealthfulness of the Situation induc'd them to remove, and the

English

English have since built them a Fort a little below near *Calcutta*, which they nam'd Fort *William*, from the Prince of *Orange*, who mounted the Throne of *England* about that Time. The City of *5. Chatigan* lies near the Mouth of the most Easterly Branch of the *Ganges*. Here the *Portuguese* set up for a Kind of Sovereignty formerly, and associating with Pyrates and Banditti of all Nations, own'd no Subjection to their own Prince or the Prince of the Country, but committed daily Robberies by Sea and Land, and so interrupted all Commerce, that the late Mogul found it necessary to send an Army against them and extirpate them. 6. *Malda* which stands a little to the Eastward of *Ragemabal*, where the *Europeans* also have their Factors.

Having describ'd the Situation of the Southern Provinces of *India*, I come to enumerate those in the North, which are 1. *Cabul*, 2. *Haican* or *Ballochi*, 3. *Multan*, 4. *Buckor*, 5. *Tatta* or *Sinda*, 6. *Jesselmere* and *Soret*, 7. *Hindouns*, 8. *Jenupar* or *Jengapour*, 9. *Pencab* or *Lahor*, 10. *Delly*, 11. *Agra*, 12. *Rando* or *Asmer*, 13. *Gualeor*, 14. *Narvar*, 15. *Cassimere*, 16. *Bankish* or *Carkares*, 17. *Naugracut* and *Siba*, 18. *Famba* and *Becar*, 19. *Gor*, 20. *Canduana* and *Patan*, 21. *Sambal* and *Mevat*, 22. *Halabas*, *Rotas*, *Patna* and *Jesuat*, generally reckon'd Part of *Bengal*. There are some other Provinces named in the Maps, but they are all included in these that are here enumerated; *Candabor* is indeed frequently reckon'd to be a Province of *India*, but this having been near a hundred Years under the Dominion of *Persia*, I chuse to place it in that Kingdom.

On

The Present State

On the North-West Part of the Mogul's Dominions lies the Province of *Cabul*, having the Mountain *Caucasus*, which divides it from *Usbeck Tartary*, on the North, the Province of *Cassimere* on the East, *Haican* on the South, and *Condabor* in *Persia* on the West: The Country is generally barren, but there is a great Trade for Horses and other Cattle, which are brought hither from *Persia* and *Tartary*, from whence the greatest Part of *India* are supply'd. The Capital City of this Province is *Dabul*, in the Latitude of 34 Degr. 30 Minutes: It is a large City, and being near the Frontiers both of *Persia* and *Tartary*, is fortified as well as most Towns in *India*.

Haican

Haican or *Ballochi* has the Province of *Cabul* on the North, *Attock* on the East, *Multan* on the South, and the Kingdom of *Persia* on the West, the chief Town whereof is *Duckee*, in the Latitude of 32 Degrees.

Multan

Multan is bounded by *Haican* on the North, by *Fengapore* and the *Hindowns* towards the East, *Buckor* towards the South, and *Persia* on the West; the chief Town is *Multan*, in the Latitude of 30 Degrees N.

Buckor

Buckor has *Multan* on the North, the *Hindowns* on the East, *Tatta* or *Sindi* on the South, and *Persia* on the East; the chief Town is of the same Name, and lies in 29 Degrees N. Lat.

Sindi

Sindi or *Tata* is bounded by *Buckor* on the North, *Fesselmere* and *Soret* on the East, the Gulph of *Sindi* or *Indus* on the South, and *Persia* on the West. The River *Sindi* or *Indus* discharges it self by several Mouths into the Gulph of *Sindi* here, and gives its
Name

of PROPER INDIA.

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Name to the whole Empire of *Indostan*, as well as to this Province.

The Capital City is *Tata*, which lies in the Lat. of 25 Deg. 30 M. upon a small Island, made by the Western Branch of the *Indus*, and was a Town much Traded to formerly by the *Portuguese*. *Dial* is another Port well known to all that use these Seas; lying in a Bay about fifty or sixty Miles to the Westward of *Tata*. These five Provinces are Contiguous to *Persia*, and most of them well Water'd by the River *Indus*, and other fine Streams; but the Mouth of the *Indus* being choak'd up with Sand, the Trade is not so considerable as might be expected from their Situation.

The Provinces of *Jesselmere* and *Soret* being contiguous, I shall throw them into one: They have *Buckor* on the North, *Asmer* on the East, the River *Paddar* on the South, which separates them from *Guzarate*, and the Province of *Sindi* on the West: The chief Town of *Jesselmere*, is of the same Name, and lies in 27 Deg. N. Lat. The Capital of *Soret* is *Jaganet*. Lat. 26 N.

The *Hindowns* and *Asmer* lying contiguous, and very little known of either, I shall speak of them as one Province. *Fengapore* lies on the North of them. The Provinces of *Delly* and *Agra* on the East and South, and *Jesselmere* on the West: The Inhabitants are said to be different from any other Race of the *Indians*, and never to have intermix'd with their Neighbours. Their Country Mountainous and Barren, which is probably the Reason we have such imperfect Accounts of this People. Every Writer almost gives us a different, and some, inconsistent Accounts of them, and therefore

therefore I choose to defer saying any thing more of them, till further Discoveries are made.

Jengapore. The Province of *Jenapar* or *Jengapore*, has *Pencab* or *Labor* on the North, the *Hindowns* and *Delly* on the East and South, and *Multen* on the West; the Capital City is *Jengapore*, situate on the River *Chaul*, in the Lat. of 31 Deg.

Attock. *Attock* is Bounded by *Cassimere* on the North, *Pencab* on the East, *Multan* on the South, and *Haycan* on the West, the chief Town whereof is *Attock*, situate on the *Indus*, in 33 Degrees N. Lat.

Cassimere. *Cassimere* is Bounded on the North by Mount *Caucasus*, which separates it from *Tartary*, by *Bankish*, or *Karkares* on the East, the Province of *Pencab* or *Labor* on the South, and *Cabul* on the West, and lies between the 34th and 39th Deg. of N. Lat. as near as I can compute; but the Northern Boundaries of this Province, and indeed of *India* in general, are very little known. I believe none of our Geographers will pretend that an Observation was ever taken in that part of *India* which adjoins to Mount *Caucasus*, and nothing can be more uncertian, than the computing the Latitude of Places, by the Number of Miles they are distant from one another. This Province is encompass'd on every Side with Mountains, but is it self a fine fertile Plain, through which innumerable little Rivers descend from the Hills, which, together with the Northerly Situation, renders it mighty agreeable to the Sun-burnt Inhabitants of the Southern Provinces. The Complexion of the Natives is not inferiour to that of the Europeans,

Europeans, and the Country is said to produce most of the Fruits of Europe.

The Town of *Cassimere*, which gives Name *Cassimere* to the Province, lies in the Latitude 35 Degrees some odd Minutes, and is about two Miles in length and one in breadth, seated on a small Lake; it has no Walls, nor was thought to need any, the Avenues to the Country being look'd upon as inaccessible, 'till *Akbar* the Mogul found Means to corrupt the great Officers of the Prince it belong'd to, who betray'd their Country to him; this having since been the Summer's Retreat of several of the Mogul Emperors, attended by their great *Omrab's* and Vassal Princes, there are many beautiful Palaces, fine Gardens and Canals in the Neighbourhood of this City, which render the Country extremely pleasant, and occasion it to be call'd the Paradise of the *Indies*.

The Province of *Pencab* or *Labor*, is bound-*Labor* ed by *Cassimere* and *Bankish* on the North, *Siba* and *Jamba* towards the East, *Jengapore* and *Delly* on the South, and *Multan* and *Attock* on the West, the chief Town is *Labor*, which lies on the River *Ravi*, a Branch of the *Indus*, in the Latitude of 33 Degrees odd Minutes, near a thousand Miles to the Northward of *Surat*: This is a large City, but not very antient, beng founded by the Mogul *Amayum*, who built a noble Palace here, and it was for some time the Capital of the Empire, but the Regal Seat has been since remov'd to *Agra*. The Streets of *Labor* are strait, some of them a League in length, and we see the Ruins of several fine Palaces and publick Buildings, which have been neglected since the Removal of the Court; there are
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some noble Mosques, Squares, Tanques, or Reservatories of Water, and Gardens about the City, which discover the Magnificence of the Mogul Princes who resided here; and here it is that the fine Walk of Trees terminates, which begins at *Agra*, near five hundred Miles to the Southward of this City.

Fengapour *Fengapour* or *Fanupar*, has part of *Pencab* on the North, *Delly* on the East, the *Hendowns* on the South, and part of *Multan* on the West; the Name of the chief Town, is *Fengapour*, which lies upon the River *Chaul*, in 31 Degrees of North Latitude.

Delly The Province of *Delly*, is bounded by that of *Pencab* and *Famba* towards the North, *Be-car* towards the East, *Agra* on the South, and *Fengapour* and the *Hendowns* towards the West, the chief Town whereof is *Delly*, in the Latitude of 20 Degrees odd Minutes, seated on the Banks of the River *Femma* or *Femmina*, in form of a Crescent, and is about three Leagues in Circumference; there are two noble wide Streets with Piazza's on each side, under which are Shops and Warehouses, and over them a Terras; these Streets terminate at a large handsome Square, on the other side of which stands the Palace; the rest of the Streets are mean, and the generality of the Houses no better than low thatch'd Cottages; the chief publick Buildings are the Palace, fortified like a Castle, with a Wall, Towers, and a Moat, being near two Miles in Circumference: A great Mosque with several fine Marble Domes, and a noble Caravanfara, built for the Entertainment of Strangers by a Mogul Princess. Near the Tomb of *Amayum* is an antient Stone Pyramid, generally said to be erected by *Alexander*, after

ter the Defeat of *Porus*, but the Inscriptions on it are not Greek, as they wou'd probably have been if the Grecians had erected it, at least the Characters are so much defac'd, that they are not intelligible at this Day, either to *Europeans* or *Indians*: The Mogul destroy'd the antient *Delly* when he took it from the *Patans*; and *Cha Jehan* rebuilt a new City near the Place, which he call'd after his own Name *Cha Jehanabad*, or the City of King *Jehan*, but it is much more known at present by the Name of *Delly*, the Name of the old City; the fine Walk of Trees from *Agra* to *Labor*, runs by *Delly*.

The Kingdom or Province of *Agra*, some-*Agra* times call'd *Indostan*, is bounded on the North by *Delly*, on the East by *Sambal*, on the South by *Gualeor*, and on the West by *Asmer* or *Bando*. *Agra*, the Capital of this Province, and the Metropolis of the whole Empire, is situate in 27 Degrees odd Minutes of Northern Latitude, and is about seven hundred Miles North-East of *Surat*, which Journey the *Caravans* usually perform in 35 Days; this was but an inconsiderable Place, 'till about 150 Years ago, when the Mogul *Echar* new built it, and call'd it after his own Name, *Echarabad*, it lies upon the River *Jemma*, in the midst of a barren sandy Plain, which adds considerably to the Heat of the Climate: The Town it self is seven or eight Miles in length, but not near so much in breadth, it is not fortified (except the Palace) but there always lies a great Army in the Place, especially if the Mogul be there.

The Palaces of the *Omrab's* and great Men are built with Stone, and very Magnificent, they stand upon the Banks of the River *Jem-*

ma, and have large Gardens adjoining to them; the rest of the Houses are but mean, however, the great Number of Mahometan Mosques, Caravansera's, large Squares, Baths, and Reservatories of Water, intermix'd with Trees and Gardens, and the River *Jemma* running the whole length of it, renders the Prospect of the Town very agreeable, and the Mogul's Palace is look'd upon to be one of the finest pieces of Architecture in the East.

Between the Town and the Palace is a large Plain, where the *Raja's* draw up their *Rashboots* when they mount the Mogul's Guard, as they do in their turns every Week, with fifteen or twenty thousand Men; the the Palace or *Mahal*, as it is call'd in the Language of the Country, lies in the form of a Crescent upon the River *Jemma*, but from the Town, appears to be of a round Figure, it is three or four Miles in Circumference, and fortified with a high Stone Wall, mounted with Artillery; the *Mahal* may be seen at a great distance, and as the Stones it is built with are red, and have a Lustre like polish'd Marble, nothing can look more glorious than it does when the Sun shines; it is surrounded with a deep broad Moat, over which there are Draw-bridges, and the Terrasses of the Gardens serve for a Rampart.

Within the first Gate of the Palace is a fine broad Stone Walk, with Canals running on the side of it, and beyond, a large Square, where the Mahometan Guards draw up, and here the *Omrab's* their Generals pitch their Tents, so that one passes through two Armies, one on the Out-side, and the other within the Palace before we come to the Royal Apartments; beyond this Square is another Court,

Court, where the Mogul's Musick, as 'tis call'd, sounds every Morning, Noon and Night, and whenever he goes abroad: This is a Compliment inferior Governors and Magistrates have paid them in all the Towns in *India*, tho' surely nothing can be more harsh or disagreeable, than such a Number of large brazen Trumpets, and ill-sounding Drums, to those who have ever heard other Musick. Our *European* Governors, therefore, tho' they will not dispence with this piece of State, yet generally order them to be plac'd at a convenient Distance. But to proceed, from this Court where the Musick stands, we come to the *Durbar*, which is another large Court, whither all People resort at the time of Audience: This is divided by Rails or Balustrades, into three Parts, at the outward Rail stand the common People; without the next, which is rais'd on a Platform something higher, those of better Quality; and within the third, upon a Platform or Stage still more elevated, stand the *Omrab's* and great Lords of the Court: In this Manner, all attend the Approach of the Mogul at the time of Audience, who, upon the playing of the Musick, appears in a kind of Gallery, above the Place where the *Omrab's* are, and seats himself upon a glorious Throne, cover'd with precious Stones of an inestimable Value. Here the Emperor receives Petitions from all his Subjects, and spends several Hours every Day in hearing Causes.

From the *Durbar*, the Emperor retires to his Baths, whither he's follow'd only by some of his prime Ministers, with whom he advises on Affairs of State. From another Gallery in
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the Palace, the Emperor reviews his Troops, his Elephants, and Horses, and sees the Combats of wild Beasts, or those of Men and Beasts, which some of the Moguls have esteemed beyond any other Diversion: And here also Malefactors are frequently executed before him, being torn in pieces or trampled to Death by Elephants, and sometimes beheaded, according to the Emperor's Pleasure, as soon as Sentence is pass'd. Within the Walls of the Palace is a Quarter where all manner of Artificers are daily imploy'd in the Emperor's Service; these observe a profound Silence, and no other Noise is heard there, than what is unavoidably occasion'd by their Business: The *Haram* or Women's Apartment, where there are seldom less than a Thousand, with their Eunuchs and Slaves to attend them, and some of them treated like Sovereign Princesses, takes up a considerable part of the Inclosure, and as neither Parks, Gardens, Canals, or any thing else which can contribute to the Beauty or Pleasure of the Place are wanting, the Circumference of the Palace must of necessity be several Miles about, tho' I don't find our Travellers are agreed exactly as to the Dimensions. The Inhabitants of the City are chiefly Moors or Moguls, by which we understand Mahometans of every Country, whether of *Persia*, *Tartary*, or *India*, and great part of the Court and Army it self are *Tartars* and *Persians*, in whom the Mogul seems to place greater Confidence than in the Native *Indians*, and these degenerating also in a Generation or two, their Places are supply'd by others from those Countries: 'Tis true the Mahometans of *Persia* and *India* are of different

Inhabi-
tants of
Agra.

rent Sects, whose Antipathy to one another, is not inferior to that of some Christians, which would incline one to believe they should not easily unite; but the *Persians* who come to *India*, being for the most part Men of Fortune, whom the Wealth and great Employments to be met with in the Mogul's Court usually draws thither, it is to be presum'd they come with a Resolution to conform themselves in all Points to the Manners of the Prince they serve.

But besides the Mahometans, who have the Government entirely in their Hands, there are vast Numbers of *Pagan Indians*, and of *Jews*, *Armenians*, and *Portuguese*, and other *Europeans*; I am credibly inform'd from one that has been at *Agra*, that there are several thousand Christians in the Town, who have their Churches, and a free Exercise of their Religion; but the Mahometans have them in the utmost Contempt, and I believe very few Profelytes are made amongst the Great.

But notwithstanding *Agra* is extremely populous when the Court is there, it is a perfect Desert at other times; for the Tradesmen and Merchants, as well as those who have an immediate Dependance on the Court and Army, remove with their Families to follow the Camp, where as brisk a Trade is carried on, as in the most populous Cities; and there being no Enemy able to appear in the Field against the Mogul, they live in perfect Security.

To the Eastward of *Agra* four or five Miles, *Secandria*. stands the Town of *Secandria*, the burying Place of the Mogul Emperors, famous for two stately Tombs, the one of the Mogul *Echbar*, the other of *Tagemahal*, the Wife of
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Chā Jēhan, said to exceed any thing of that kind in the World.

Fettipour. *Fettipour* lies about twenty Miles to the Westward of *Agra*, this was a handsome large Town, built by the Mogul *Echar*, and here he also erected a magnificent Palace, but finding it an unhealthful Situation, he soon remov'd his Court from thence, and it lies almost in Ruins at present.

Gualeor. The Province *Gualeor* is bounded by *Agra* on the North and West, and *Narvar* towards the South and East, the chief Town is of the same Name, and lies in the 26th Degree of North Latitude, it is seated near the Top of an inaccessible Rock; Prisoners of State are usually confin'd in the Castle of *Gualeor*, and part of the Royal Treasure is said to be re-positied here.

Narvar. *Narvar* has *Agra* and *Sambal* on the North, *Halabas* and *Rotas* towards the East, and *Malwa* on the South, the Capital City whereof is *Jebud*, in the Latitude of 25 Degrees 20 Minutes. *Sambal*, *Mevat*, and *Halabas* I shall consider as one Province, the Boundaries being very uncertainly set out, and one frequently taken for the other; the chief Town of *Sambal* is *Minapour*, in the Latitude of 27 Degrees. The chief Town of *Mevat*, is *Narval*, which lies in the same Latitude as *Minapour*, but farther to the Eastward. The chief Town of *Halabas*, is of the same Name, and is situate on the River *Jemma*, where it falls into the *Ganges*.

Jamba. *Jamba* and *Becar* have *Siba* on the North,
Becar. *Gor* and *Mevat* on the East, and *Delly* on the
Bankish. West; but as for these and the Provinces of
Naugracut *Bankish* or *Carkars*, *Naugracut*, *Siba*, *Gor*, *Can-*
Siba. *duana* and *Patan*, which make the North-east
Gor. part
Candwana.
Ratar.

part of the Mogul's Dominions, we have no certain Account of them, and therefore I shall not amuse the Reader with setting down Boundaries which were never mark'd out, or the Latitude of their Towns, which no two People agree in; as to the Districts of *Rotas*, *Patna* and *Jesuat*, they are situate on the North of *Bengal*, and generally reckon'd part of that Province. The Town of *Patna* stands on the River *Ganges*, in 26 Degrees of North Latitude, and *Patan* in the Latitude of 27 Degrees odd Minutes, not far from the Kingdom of *Acham*. The Situation of the principal Towns of *Bengal* have been already describ'd, and therefore I proceed now, according to my propos'd Method, to treat of their Buildings.



CHAP. V.

Contains an Account of the Buildings and Furniture of the Indians.

AS this Kingdom is inhabited by a variety of People, whose Customs are very different, it can't be expected that their Manner of Building should in every Place be the same; we may reduce them however in this Particular to two sorts, those of the Original *Indians*, and those of the Moguls or Mahometans. The Original *Indians* or Pagan Inhabitants, are at least twenty to one throughout the whole Empire; nothing can appear meaner than the generality of their Houses, which are poor low thatch'd Cottages with Clay Walls, these fill their most considerable Towns,

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Buildings

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and have only one Floor: In the principal Streets and *Bazars*, or Market-places, there is indeed some Uniformity: In the Front of the Houses are Sheds supported by little Pillars, under which are thrown up Banks of Earth, where People either expose their Goods to Sale, or sit upon Mats and Carpets and entertain their Friends, or transact their Business. These Sheds thus supported by Pillars, are by Travellers often call'd Piazza's, from whence some entertain magnificent Ideas of very indifferent Buildings, they have no Windows to the Streets, which makes them still more indifferent, even the Palaces of their Princes or *Raja's* that I have seen, have nothing very elegant, and are most of them built in one Form. Before the Gate is a large Piazza or Roof supported by Pillars, open to the Front: upon the Right and Left as you go towards the Gate the Earth is rais'd about a Yard high, upon these Banks are spread fine Carpets or pieces of *European* Scarlet Cloth, with Cushions of the same sort to loll on. Here the *Raja* sits to hear the Complaints of his Subjects, entertain Foreigners, or transact Affairs of State. One of these Princes I saw sitting in such a Piazza before the Gates of his Palace, attended by his Guards with glittering Arms and a hundred Flambeaux: He was dress'd in a Muslin Vest, a white Turbant and abundance of Jewels sparkling about him, and then made no ordinary Figure; but the next Day when I saw him stapp'd of his Ornaments, and with a small Retinue, the Scarlet Cloth and Carpets remov'd, and the Building which I apprehended in the Night to be some glorious Palace, to have only Clay Walls, it abated much of the

the Opinion I had entertain'd of his Greatness. But to proceed in the Description of the Palace, having enter'd the Gate, we came into a square Court with a Piazza on every side, into which open'd several Rooms which had no other Light, as I cou'd perceive, but what they receiv'd from the Door. There were other Courts as we understood beyond this, but we had no Opportunity of seeing them, their Women being kept in the retir'd parts of the Building, but they have, no doubt, their Piazza's which look towards the Gardens where they sit and divert themselves, as the Men do in the Front of their Houses or their outward Courts. Their Furniture consists only in the Cushions, Mats and Carpets they lie on; neither Beds, Chairs, Tables, or Stools, are to be found amongst their Moveables, neither have they any Chimneys or Kitchens in their Houses, but either dress their Meat in their Yards or in little Cook-Rooms at a distance from the House.

Their Sarras or Caravansera's, which serve instead of Inns for the Entertainment of Travellers upon the Road, are built much in the same Manner their Sheds are before their Houses, being open on one Side, and no Doors to secure them from wild Beasts or Robbers; near these Places is usually a Tank or large Reservatory of Water, and several of these Reservatories of Water they have in every great Town, which are fill'd in the rainy Season, and serve the Inhabitants for seven or eight Months, till the Rains return again. They have also very large Wells enclos'd with Brick, they are at a prodigious Expence in their Wells and Reservatories, tho' they are at so little in their Hou-

Tanks.

ses. Some of their Tanks are above a Mile in Circumference, and lin'd with square Free-Stone, with Steps down to the Bottom on every Side; in the Middle there is often a Summer-house of Stone surrounded with Galleries, from whence you may descend by Stone Steps into the Water, and they are so contriv'd that several Persons may bathe themselves at a time with the greatest Privacy; and there are few People of Quality but have their private Baths in their Gardens. The Wives and Daughters of inferior People, who have not Baths, pour Water upon their Heads two or three times a Day for half an Hour together, and it is one great part of their Business to fetch Water Morning and Evening from the Common-Wells upon their Heads in great round earthen Pots. But to

Pagoda's

proceed to their Temples or *Pagoda's*, these are many of them very magnificent Structures built of Stone, with lofty Spires and a variety of Figures carv'd on the Out-side as well as within, but the In-side is very dismal, only one long dark Room without Windows, extremely hot of it self, but as there are a Multitude of Lamps always burning before their Images, the Place is so suffocating that a Man is glad to retire let his Curiosity be never so great: But there are a great many other little *Pagoda's* in the Country, open before, which are but just big enough to hold the Image, and here I perceiv'd the People generally sacrific'd and perform'd their Devotions. The Figures both in one and the other are very shocking and monstrous, which have occasion'd our People in general to denominate them Devils; we see perhaps, the head of a Hog, the Body of a Man, and the lower

lower part of a Lion in one Figure ; in another, a Man with fourteen or fifteen Heads, and twice the Number of Arms, and these they believe represent a Race of People who liv'd formerly on the Earth, and are now a kind of inferior Deities or Mediators for them in Heaven, which is very far from the Notion we entertain of Devils, but I shall enlarge upon this Subject under the Head of Religion.

I proceed now to the Buildings of the Moors or Mahometans, and as to the Common-People, their Houses are little better than the others, nor do the great *Omrab's* much affect Building, because they have no Inheritance in their Lands. Another Reason of this neglect is, that they live two thirds of the Year in the Camp, and seem to delight chiefly in removing from Place to Place during the fair Season, accordingly nothing can be more rich and magnificent, or more commodiously contriv'd than the Tents and Pavilions of the great Officers, who have every one of them at least a double Suit of Tents and Field Equipage, and a new Camp is always pitch'd before the other is remov'd : They are furnish'd therefore with Horses, Oxen, Camels, and sometimes Elephants to remove their Effects, and are as plentifully supply'd with Provisions as in Towns; if they are distress'd for any thing it is Water, which is not sometimes to be met with in their sandy Desarts to supply so vast a Multitude as usually follows the Camp. But to return to their Buildings, there are some Houses in their great Towns which make a tolerable Figure, these belong chiefly to Mahometan or Christian Merchants, and are built

built of Brick or Stone two Stories high, with flat Roofs and Battlements about them, where they take the Air Morning and Evening, and the Mahometans have generally a back Court or Square for the Entertainment of their Women.

Mosques.

The Moors are at great Expence in erecting magnificent Mosques or Temples, which are commonly of good square Stone, and sometimes of Marble, they are built in the Form of an oblong Square, and stand North and South; there are no Windows or Lights either on the West-side or at the Ends. The East-side is erected on Pillars, and the Spaces between the Pillars are open to receive the Light; the Inside has no Painting or Images, but the Walls are perfectly plain; the Reason their Temples are thus situated in *India*, I am apt to think is, that while they are at their Devotions, their Faces may be towards their great Prophet's Tomb at *Mecca*, which stands West from thence, for it is a Rule with the Mahometans to set their Faces towards *Mecca* at their Devotions, in whatever part of the World they are. Over the middle of the Mosque there is a great Dome or Cupola, and at each Corner a high slender Tower whither the Priests or *Molla's* ascend five times a Day to summon the People to their Prayers, repeating these Words, *La alla illa alla Mahomet Reful alla*. There is but one God, and *Mahomet* his Prophet or Messenger.

Tombs.

But to proceed from their Temples to their Tombs, there is hardly a Mahometan of any Condition but erects a Tomb for himself in his Life time; tho' they think it not worth while to build fine Houses for the short time they are to live, they never think they can lay

lay out their Time or Money better than in erecting Palaces and laying out fine Gardens to receive a mouldring Carcass, they Wall in a great Compass of Ground near some Tank or Reservatory of Water, planting the Place with Trees and Flowers, and every thing else that can render it a delightful Abode: Here they erect little Mosques or Temples, and near them raise the Tomb, which is arch'd and cover'd with a noble Dome, in some of them are Lamps continually burning, and a Pension left to their *Molla's* or Priests to perform their Devotions here.



C H A P. VI.

Treats of their Genius and Temper, Persons, Habits, Food, Diversions and Ceremonies, and of their Carriages and way of Travelling.

THE *Indians* are to be distinguish'd here Genius & Temper. as under the former Head, into *Moors* or *Moguls*, and *Pagans* or original *Indians*. The *Moors*, as has been observ'd, are a mixture of *Tartars*, *Persians*, *Arabs*, and almost every *Mahometan* Nation, these having the Power in their Hands, behave themselves as Lords of the Country, and treat the antient Inhabitants with some Contempt, and seem to have still a greater Contempt, or rather Aversion, to all *Christians* in general. The *Christians* 'tis true are serviceable to them as *Engineers*, *Mathematicians*, &c. and therefore they make use of them, and frequently give great Pay to those who enter into their Service,

vice, but they have very little Affection for us, and both *Moors* and *Pagans* think themselves to be defil'd by our touch.

The *Pagans*, who are much the greatest Number, are certainly as polite and ingenious a People, and as peaceable, humble, and inoffensive in their Behaviour as are to be found on the Face of the Earth; they are also extremely tender and compassionate even to Animals and the vilest Insects; as for Courage, 'tis true, they are not very remarkable, except the *Rashboot Cast*, who make profession of Arms, but at the same time 'tis probable they may have as much true Courage as those who despise them, for few People preserve a more equal Temper at the Approach of Death, tho' they wou'd not many of them deprive an Animal of Life for the World; nay, the *Banians*, a very considerable Body amongst them, are for inflicting no Corporal Punishments on Offenders, and look upon the putting any Man or Animal to Death with the greatest Horror; but this I shall treat of more at large when I come to consider their Religion.

Their Ingenuity is such, that whatever Patterns you bring them, they will immediately immitate at first Sight; shew them but a Suit of Cloaths, a Head Dress, or any Habit whatever, and they will make others so like them, as they are not to be distinguish'd; and will Copy a well drawn Picture so exactly, that it cannot be known from the Original. Those fine Chints and painted Calicoes, whose lively Colours, Shades, and other Beauties are inimitable by us, are drawn by the meanest of the People, who want no other Pattern than their own Fancies, and work for Three-pence a Day.

Day. Their Ship Carpenters who follow the *English* Model in building Ships, imitate us as exactly as if they had been bred up in our Yards at *Chatham* or *Portsmouth*; and 'tis observable that the *Banians* cast up their Accounts as exactly and with more Expedition by their Heads, than our Accomptants can with a Pen and Ink; their Common People do not only excel in these Respects, but seem to have a better Notion of God and Religion in general than many of our Rusticks, and all the World must acknowledge we fall very short of them in our Morals.

The *Indians* are of a good Stature, well Persons Shaped, and agreeable Features; and 'tis generally observ'd that there are hardly any crooked or deform'd People amongst them. A reverend Author of our own Nation observes of their Women, that their sprightly Motions, their soft charming Aspects, their amorous Glances and irresistible Mien, gain the Admiration of all Foreigners, and frequently captivate the Wifest; they have, says this grave Gentleman, so Rhetorical a Look, so taking an Air, that it is not safe to trust ones self amongst them, and all this under the Disadvantage of a dark Complexion; even those who inhabit the Northern Part of this Empire are of a deep Tawny or Olive Colour, and those in the South as black as Jet; the Inhabitants of the Mountains in the middle of the *Peninsula* are all Coal-black to a Man; indeed the *Indians* on the Coast who have mix'd with the *Portuguese* and other *Europeans* are generally Tawny, but in every Part of the Country the Natives have long black Hair and black Eyes, let their Complexion be what it will, I believe it will be

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found that in all hot Countries the People have black Hair and black Eyes, whatever the Colour of their Skins may be. The Blacks dye their Teeth like their Neighbours, and frequently rub over their Skins with a yellow Powder; many of them also mark their Foreheads with long yellow Strokes of a Fingers breadth, which is very far from adding to their Beauty.

Habits

The general Dress of the *Indians* is a white Vest of Calicoe, Silk or Muslin, which folds over before, and is tied with Strings either on the Right or Left Side; the Sleeves are close to their Arms, and are so long that they sit in Wrinkles about the Wrist; the upper Part is close to their Bodies and shews the Shape; from the Middle downwards it is gather'd, and sits full in Pleats reaching a little below their Knees. Under this Vest they wear another something shorter, their Breeches reaching down to their Heels instead of Stockings, and they put their Feet bare into their Slippers, which are never fastned nor pull'd up at the Heels, being ready to slip off when they go into any House, they are made piqued like a Woman's Shoe, and turn up at the Toes. They wear a Sash about their Middles, which the *Moors* tie on the Right-side, and the *Banians* on the Left; the better Sort have a Crice or Dagger in their Sash, being part of their Dress. Both the *Moors* and *Pagans* wear Turbants on their Heads of Muslin, Callicoe, &c. but that of the *Moors* is much the largest. The *Pagans* wear their Hair made up in a Roll on the hinder part of the Head, but the *Moors* leave only a single Lock. Many of them wear their Beards, but some leave only Whiskers. As for the common People among the *Pagans*,
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some of them wear a little Sash about their Loins, but many of them go perfectly naked, except that they have a String about their Middle to which they tie a Cloth of a Hands breadth, this they bring up between their Legs and fasten it to the String before; it just covers, but very little conceals what they pretend to hide, and these are the People that carry the Palanquins, and attend our *English* Ladies when they go abroad. It appears a little odd to them perhaps at first, but in a Week or two they will look upon a naked Man with as good Assurance as if he had all his Clothes on. In the North part of *India* the better Sort of People have Shirts, as they are call'd, open before, which hang over their Breeches: they make use also of a kind of Cloak, which they throw over their Shoulders in the Winter Season. The Women, those that we see of 'em, have a Piece of white Callicoe tied about their Middles which reaches down to their Knees, the Remainder of it is thrown over their Bodies like a Shoulder Belt, covering their Breasts and part of their Back. The Hair of their Heads is made up in a Roll adorn'd with such Jewels or Toys as they can procure, the rest of their Hair is kept close shav'd. They have Jewels in their Ears and Nose, and sometimes stretch the Hole that is bor'd in the Flesh of their Ears to that Bigness, you may put a Shilling if not a half Crown through it. They have Bracelets or Rings upon their Wrists and Ancles, and Rings upon their Fingers and Toes either of Gold, Silver or Brass; and if they can afford no better, they are made of Glass, but they have generally a good Number of them. The Men also frequently wear

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Bracelets about their Wrists. As to Shoes or Slippers, the Women in the Southern Parts wear none. The Mahometan Women scarce ever appear, and if they do they are veil'd, so that it is not easy to discover the rest of their Dress, but I am inform'd they are decently cloth'd from Head to Foot, much in the same Manner as their Men, except their Heads, for they dress in their Hair, letting part of it hang down on their Shoulders, the lower part of their Arms are naked like our Womens, which they adorn with Rings, Bracelets, and abundance of fine Toys. Children go perfectly naked 'till they are five or six Years old.

To this Account of their Habits I shall add Sir *Thomas Wroe's* Description of the Mogul's Dress at his going abroad, for tho' it be sometime since he was at that Court, yet as they seldom alter their Fashions, the present Mogul probably appears in much the same Manner. As he came out, says Sir *Thomas*, one came and girt on his Sword, another hung on his Shield set all over with Diamonds and Rubies, and the Belts suitable to it, another hung on his Quiver with thirty Arrows, and his Bow in a Case. On his Head he wore a rich Turbant with a Plume of *Heron's* Feathers, on one Side hung a Ruby unset as big as a Walnut, on the other Side a Diamond as large, in the Middle an Emerald like a Heart but much bigger. His Staff was wound about with a Chain of large Pearl, Rubies and Diamonds drill'd. About his Neck he wore a Chain of three Strings of excellent Pearl, the largest the Ambassador had seen. Above his Elbows he had Bracelets set with Diamonds, and on his Wrists three Bracelets of seve-

several Sorts. His Hands were bare, and almost upon every Finger a Ring, but he had a pair of *English* Gloves in his Girdle. His Coat was of Cloth of Gold without Sleeves, upon a Semain as fine as Lawn; and on his Feet he had a pair of Buskins embroider'd with Pearl, the Toes sharp and turning up. Thus arm'd and thus accoutred he went into his Coach, which was made so exactly like an *English* one the Ambassador had presented him with a little before, that he shou'd not have known the one from the other, he tells us, but by the Cover, which was of *Persian* Velvet embroider'd with Gold.

Their principal times for eating are in the Morning and Evening; the middle of the Day is usually very hot, and they endeavour to pass it away in Sleep. The *Europeans* indeed eat at Noon, according to Custom, and lie down to sleep soon after, but when they make an Entertainment 'tis usually a Supper.

The *Bramin* and *Banian* Tribes or *Casts*, as they are call'd, eat nothing that has Life, or even Eggs which may have Life; but their Diet is chiefly Rice, Roots, Herbs or Fruit; the rest of the *Pagan Indians* eat almost every kind of Fish and Flesh, except Beef and the Flesh of some other Animals they look upon as sacred. The Mahometans eat any thing but Swines Flesh. The usual Dish we meet with in the Country is boil'd Rice, which they dress in such a Manner that no two Corns of Rice shall cleave together, and the Water is all dried from it; to this they have a high-season'd Broth made of Flesh or Fish, which they call Curry, this is pour'd among the Rice and mix'd with it upon your Plate. The Flesh, which is seldom more than two or three Ounces,

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Ounces, is cut into little square Bits as big as Dice, and laid on the side of the Plate, of which they eat but sparingly, and they mix Saffron or Turmerick with almost every thing they eat. Palau is another great Dish with the better sort of People, this is only a boil'd Fowl cover'd with Rice boil'd dry and cook'd with Spices and Turmerick. A Dumpok'd Fowl is another Dish, this is a Fowl boil'd in Butter and stuffed with Raisins and Almonds. Cabob is another savory Dish, which is Beef and Mutton cut into Pieces as big as one's Hand, season'd with Pepper and Salt, being dipp'd into a Mixture of Oil and Garlick, they are put upon a Spit and roasted with sweet Herbs between every Piece, with which the Pieces are also stuffed, and they are basted with Oil and Garlick while they roast. For their Sauces they have Soy, with Bambou and Mango Achar and other Pickles. The Bambou or Cane is pickled while it is green and tender, and the Mangoes before they are ripe, these are frequently brought to *England*; they are a Plumb as big as a Goose Egg, and cut as firm as a Peach, and when they are ripe I look upon them to be as pleasant a Fruit almost as *India* affords; but a Description of these and other Fruits I reserve for another Head.

When I was in the Country, being invited to Dinner by a wealthy Black, I was brought into a Hall or outward Room, which had a Bank of Earth about a Yard wide and near as high all round the Room, when the Company was set down cross-legg'd upon this Bank, a Servant brought a Leaf as big as the largest Cabbage Leaf and laid before every one of the Company instead of a Plate, soon after

after he brought in a large brazen Bowl full of boil'd Rice, and laid a Quart or three Pints of Rice upon every Man's Plate or Leaf; another brought in a deep Dish of strong Broth or Soup, with the Venison of which it was made, cut into little square Pieces like Dice; he distributed to every Person a Quantity of the Soup to mix with his Rice, and about a Handful of Meat which was very savory, and laid upon the Side of each Plate: Every Man, as I remember, had a Cruise or Bottle of Water set by him, and drank when he pleas'd without Healths or any other Ceremony, neither did we see any stronger Liquor. The Moors entertain with greater Variety of Dishes, such as Palan, Cabob, &c. but they neither afford us any strong Liquors. They sit or lie on Carpets on the Floor when they eat, and have Cloths spread to set their Dishes on. The Natives, besides Water, which is their common Drink, have Palm Wine, or a Liquor drawn from the Palm Tree, as Toddy is from the Coco-Nut-Tree; but neither the one or the other will raise the Spirits much when they are new, and tho' they drink very soft and pleasant at the first drawing, they soon turn sower and are used instead of Vinegar. The green Coco-Nuts also contain each of them about half a Pint of Milky-Juice extremely cool and refreshing; the Natives, I perceive, when they are hot and fatigu'd choose to drink Milk with Garlick infus'd in it, rather than cold Water: one of them was so kind to give me some of this Liquor in a China Cup, upon a long March when I was ready to faint; but to my surprise, he immediately dash'd the Cup against the Ground and broke it to pieces, for fear any
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of his Tribe should drink after me and be de-
 filed by it: But besides these smaller Li-
 quors they have Spirits of several Kinds, all
 which go under the common Name of Arrack;
 some of these Spirits are distill'd from Toddy,
 some from Sugar, some from Rice, the last
 is the weakest and the worst, and call'd Pari-
 ar Arrack, as fit only for the Pariars or com-
 mon People, and I question if any of this
 Sort is brought to *Europe*; that which is made
 at *Batavia* we used to prefer for Drams,
 and that of *Goa* to make Punch of, and as the
 Limes and Sugar grow in the Country, this
 Liquor is not very expensive in *India*; a
 Hoghead of *Goa* Arrack, which contains fifty
 Gallons, was worth forty or fifty Shillings;
 as for Beer or Wine there are no such things
 in the Country, and what is brought from
Europe is excessive dear, a Bottle of common
 Beer was worth Eighteen-pence, and fine
 Ale and Wine four Shillings and Six-pence a
 Bottle each, as I remember; but we used to
 make a Liquor with brown Sugar-Candy
 boil'd in Water and work'd with Toddy,
 which would be fit to drink in four and twen-
 ty Hours, and pretty much resembled our
 bottled Beer in its Colour and Briskness, but
 it wou'd not keep. The *Indian's* Manner of
 eating I had forgot to mention, which is thus,
 they take a full Handful of Rice, and having
 squeezed it together in a Lump as big as an
 Egg, put it into their Mouths; the Meat, as
 I observ'd, is ready cut to their Hands, so
 that they use neither Knife, Fork, Spoon,
 or any other Instrument in eating, or have
 any Cloths or Napkins to wipe on, but wash
 before and after their Meals. When they
 drink, some of them will not touch the Bot-
 cle

the or Cruise they drink out of with their Lips, but pour the Water into their Mouths, holding it up at a distance, and will swallow a great deal without gulping once.

The common *Indian* Salute, is the lifting the Right-hand to the Head, and sometimes both; and if it be to a Person of Distinction, bowing the Body a little; but they never salute with the Left-hand only. When the Mahometans meet, the usual Compliment is *Salam Alacum*, or God give you Health; to which the Reply is *Alacum Salam*, or God give you the same Health, or *Greba Nemous*, I wish you the Prayers of the Poor. The deep Salam to a Prince, is by bowing the Body low, putting the Hand down to the Ground, then to the Breast, and afterwards lifting it up to the Head, and this is repeated three times: I have seen some fall upon their Knees before their Prince, bowing their Heads to the Ground, and they lay in this Posture a considerable time till they were bid to rise; but these I understood were People that had been out of Favour, and this was the first time of their appearing at Court.

Upon a Visit, the Person visited does not move to meet his Guest, but entreats him to sit down by him on the Carpet, and the Beetle and Arek-Nut is offer'd him to chew, which they do indeed almost all the Day long, as has been observ'd already in the Neighbouring Countries; they are very reserv'd, and seldom or never talk aloud or very fast; they play at a Game much like Chess, and sometimes at Cards, but seldom Game high as in *China*; nor are they much mov'd when they lose, but preserve an even Tem-

P

per.

per. Upon any Festival or merry Occasion, it is usual to send for the dancing Girls, who sing and dance before the Company, and they will make no Difficulty of retiring with any young Fellow that desires it. They act Comedies in the open Air by Torch-light, nor are they ill perform'd, Love and Gallantry are the usual Subjects.

Tumblers and Jugglers go from Town to Town as in other Countries, and are so dext'rous in their Tricks, that some of our own Country-men have imputed them to Magick and the Power of the Devil; but we have Jugglers at home that come up to the best of 'em now, and yet no body is so silly here to think there is any Witchcraft in the Matter. There are also poor People in *India* that carry about little round Baskets of dancing Snakes, when they uncover the Baskets and begin to sing and play upon their Pipes, the Snakes all rise up and dance, keeping time with the Musick with the Motion of their Heads, while the lower part remains coil'd up in the Bottom of the Basket; if the Musick ceases ever so little they leave dancing, and getting out of the Baskets hiss at one another as if they wou'd fight, but on renewing the Musick they immediately fall to dancing again. Our People don't care to let these huge Snakes come very near them, notwithstanding they are told by their Owners that there is no manner of Danger; and as I remember, they said their Teeth were pull'd out.

Hunting is another *Indian* Sport, but this is very different from ours, having no Dogs fit for it. They usually surround the Place therefore where the Game lies, and employ-
ing

ing some to beat the Ground, stand ready to shoot or knock the Beast on the Head when he breaks Cover; and 'tis said, they breed up Leopards in some Places who will surprize and jump upon their Prey, but never run fairly at it. Hawks also are brought from *Persia* that afford very good Sport, being flown at Partridges, &c. One of the Mogul's great Diversions I have observ'd already, is the fighting of Elephants and other wild Beasts, and the seeing Men engage with Lyons and Tygers.

Instead of stalking Horses, they have Oxen which will stand Fire and to all Intents and Purposes serve as well as the best bred Horse. To catch Water-Fowl they dress up a round earthen Pot with Feathers, so that it appears like a Fowl, and having put it on their Heads they go into the Water and advance towards their Game, nothing appearing above Water but the Feathers, and there being Holes left to see through, they pull the Fowls under Water one after another by their Legs; this is a Sport I must confess I never saw, but I have had this Account from several Hands. The Fisher-men upon the Coast use Nets as we do here, but instead of Boats they have two or three Timber-Loggs tied together, on which they will go out to Sea several Miles, and they seem much safer than Boats, because there is no sinking them, these Machines are call'd Catamarans. In a rough Sea I have seen these Fisher-men beaten off, but as they swim very well they are not much concern'd at it, but will turn their Catamaran and get up again in an Instant.

Roads,
Carriages
and Man-
ner of
Travel-
ling.

Their Roads are generally a deep Sand, which is so hot in the fair Season about Noon, that it would burn their Feet if they were not as hard as a Shoe Sole, and there is no such thing as walking in the Sand with Shoes on. Before the Mogul or any of the great *Omrah's* set out on a Journey, 'tis said, they have the Way measured by a Line, tho' they are never so well acquainted with the Distance before; this being look'd upon as a piece of State. Upon the great Roads at about ten or twelve Miles Distance, there are Choulteries or Caravansera's, as some call 'em, Houses for Travellers to refresh themselves in, they have no Doors but are open on that side next the Road, and generally consist of two Rooms, in one of which we spread our Carpets and sleep, while the Peons who attend us get ready our Provisions in the other. The building of these Houses for lodging of Travellers is look'd upon as the greatest act of Chariry in this Country, and there is generally a Tanque or Reservatory of Water near them, and some good People in the Neighbouring Villages frequently take care that Fire shall be provided for dressing Provision, but the Villages stood so thick in that part of the Country I travell'd thro', that we seldom wanted any thing. When a Man of Substance travels he usually hires eight or ten Cooleys or Chairmen to carry his Palanquin, which is a well contriv'd Couch with Pillows, and an arch'd Canopy over it, commonly of Scarlet Cloth; in these we sit or lie at our full length as we see fit, and it is carried by four of the Cooleys at a time, two before and two behind, who lay the Pole, being a light Bambow of six Inches

Inches Diameter upon their Shoulders, and run at the rate of four or five Miles an Hour, their Fellows relieving them at certain times without standing still: Besides these ten Chair-men or Cooleys, it is usual to hire as many Musketeers and Pike-men to defend us from wild Beasts or Robbers, and these twenty Men do not stand us in more then a Crown a Day, being hired for Three pence a piece. A little before we design to bait, some of the Cooleys are sent to the Villages, where they buy Provision, and an earthen Pot which does not cost above a Half-penny to dress it in, and they get Sticks for firing as they go along, no body claiming any Property in the Woods as I can find, unless it be in Gardens or Enclosures adjoining to some Town. The usual time for travelling is Morning and Evening, at Noon we generally sleep. In many parts of *India* where there is any danger of being set upon by the Mountaineers, they travel in Caravans, or large Companies of two or three Hundred. For carrying of Goods they make use of Camels, Oxen and Asses; their Horses come from *Persia* or *Tartary*, and are of too great a price to be put to these Drudgeries, and their own little Breed are not very fit for Burthens: but what makes the Camel of great Service in all hot sandy Countries, is, that he will travel several Days without Water; Oxen are also used to ride on, as well as for Burthens, and they draw both their Waggon and Hackeries, or Coaches with two Wheels; instead of a Saddle they lay a soft Cushion on the Ox to sit on, and instead of a Bridle put a Rope thro' the Cartilage which separates the Nostrils, and with this they guide him, they

The Present State

they will trot along at a pretty round rate, and sometimes they run Races with them; what they differ from ours in, is, that they have a large Bunch of Flesh bigger than a Man's double Fist, that stands up between their Shoulders near six Inches high. The Buffalo is as large as the Ox, but a more sluggish Animal, and therefore used only in carrying Water from the Tanks to their Houses, or to draw in the Scavengers Carts. Their Hackeries are square like our Coaches, but have no rais'd Seats to sit on, however Pillows are laid at the Bottom to lean on. There are no People of any Quality but have a Stable of fine *Persian* Horses for their own riding, and our *East-India* Company keep a Set of them for the use of their Factors and Servants in their principal Settlements. The Mogul and his *Omrah's* have Elephants, on which they travel with their Women and Baggage from Place to Place, there are not, 'tis said, less than five Hundred of these that attend the Mogul in all his Marches, besides a prodigious Number of Camels and Wheel-Carriages; their Carriages are usually drawn by eight or ten Oxen, and their Wheels have no Spokes but are only a thick round Board.

It is mighty troublesome travelling in the Rainy-Season, the flat Country being overflow'd, and innumerable Torrents falling from the Mountains, but this does not hinder the common People from taking Journies at this time of Year, for they will take the Water like a Spaniel, and swim with that Strength that I never saw any of our People able to come near them. I happen'd to be in the Country during the Rains, and having two

or

or three broad Rivers to cross which ran very swiftly, I trusted my self to two of these Blacks, who took me between them and swam cross the River with one Hand with all the Ease imaginable, and thus the whole Company was carried over to the Number of twelve or thirteen.

As to Posts, there is no such thing in the Country, but all Letters and Packets over Land are dispatch'd by Messengers on purpose, who travel on Foot with great Expedition, and are very reasonable in their Demands.



C H A P VII.

Treats of their Manufactures, Trade and Shipping.

THE principal Manufactures of this Kingdom, are Silks, Calicoes and ^{Manufac-} tures and ^{Trade.} Muslins; we import also from thence Diamonds and other precious Stones, great Quantities of Pepper the Growth of the *Malabar* Coast, Saltpetre, Indigo, Cardamums, Opium, *Affæetida*, and a great Variety of Physical Drugs. The Goods carried from *Europe* thither, are *English* Broad-cloth, Lead, Looking-Glasses, Sword-blades, Knives, *Haberdasher's* Wares, Gold and Silver Lace, Tin-ware, Wine, Brandy, Beer, and some other Provisions, taken off chiefly by our own Factories; the Ships also frequently take in Flints with their Balast, for there is not a Flint to be found in *India*, at least in those Parts the *Europeans* have visited, insomuch that I have found a Bag of Gun-flints almost

as

as valuable as Money in the Inland Country, where the People had not an Opportunity of being supply'd by our Shipping ; but it must be confess'd, that all the Goods we carry to *India* are a Trifle, compar'd with the Bullion and Foreign Coin transported thither. Our Ships are in a manner empty of Merchandize when they go out, tho' there is hardly any of them which carry less than three or fourscore thousand Pounds of Treasure, which has made it a Question, whether the *India* Trade be of any Advantage to this Nation. But to this the Company have answered, that the *Indian* Merchandize which they export again and sell in several Parts of *Europe*, brings in more Treasure than they carry out ; and were it otherwise, since we shou'd infallibly be supply'd by the *Dutch* with these Commodities at a much dearer rate, when they had monopoliz'd the Trade to themselves, consequently more Treasure wou'd be carried to *Holland* than is now carried to *India*. If it be said, that the Product and Manufactures of *India* might be totally prohibited the Subjects of *Britain*, it may be answer'd, that unless we could prohibit them to the rest of *Europe*, we shou'd by this Means immeasurably aggrandize the *Dutch*, and in effect put all the Trade, and consequently all the Treasure of the World into their Hands in a short time. Was the Trade of *India* open to all Nations, and the rest of the World shar'd with the *Dutch* in the Spices and other rich Merchandize of the East, it might not be of any great consequence whether the *English* traded thither or not : But shou'd the *Dutch* engross the rest of the Trade as they have done that of Spice, (ex-

cept

cept Pepper) and consequently cou'd set what price they pleas'd on them, they wou'd soon give Laws to the whole trading World, which if *Britain* can tamely sit still and see, she will not long boast of the Dominion of the Ocean, but must be content to truckle to those High and Mighty Merchants rais'd by her own Arms to that Grandeur we see them at present. As for the *Ostend* Company, what hurt can they do us? Can it be suppos'd they will ever be an Over-match for the *Dutch*, and deprive them of their Settlements in the Spice Islands? And admitting they shou'd one day come in for a Share in the Spice Trade, wou'd not this be rather an Advantage than a Prejudice to us, as well as to all the Nations of *Europe*, in bringing down the Price of those Commodities, which might be as cheap as Pepper, if vast Quantities were not yearly destroy'd by the *Dutch*? When we see the *Ostenders* begin to attack the *Hollanders* and deprive them of their Settlements, as the *Dutch* serv'd the *Portuguese*, it will then be time enough to exert our selves in Favour of the *Dutch*; and if in the Dispute, we shou'd be able to put in for a Share of what we were so barbrously and unjustly depriv'd off, I can't conceive what Reason we have to dread the Approach of such an Event, notwithstanding some Gentlemen pretend to prognosticate dismal Consequences from the establishing an *Ostend* Trade. As for the Trade of Silks, Muslins and Callicoes, these are the Product of the Mogul's Dominions, and we can never be excluded from this Trade, except we exclude our selves; and as for the Spices, these we have lost already to the *Dutch*; and no wonder that Nation, and such

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English Men as are in their Interest, should exclaim against any others putting in for a Share of the Trade. What Interest we can have as a Nation in opposing other People's trading to *India*, I can't conceive. But admitting we had as great an Interest as the *Dutch* in the Matter, by what Authority or with what Justice can we or they restrain the *Offenders*, or any other People, trading to the *East-Indies*, which are not at all subject to us but to the Mogul and other Independant Princes, over whom we cannot pretend to any Superiority. It is true, Nations do not always consider what is just, but what is convenient, and some People seem to insinuate, that Success sanctifies the greatest Villanies, that Conquest transfers a Right to the Conqueror, how unjustly soever the War began, and that whoever has Power, has a Right to oppress and enslave the rest of Mankind; and either this Doctrine is Orthodox, or some of our Neighbours have a very weak Title to their Acquisitions in the *Indies*. As they are conscious they have no better Title than Force, they may well be apprehensive that sometime or other a superior Force should expel them, as they expell'd their Predecessors. While on the other Hand, the *English* justly boast, that there is not one of their Settlements in *India*, but what were fairly purchased, or voluntarily transferred to them; nor have they attempted to encroach on the Natives, or enlarge their Territories by Force in any one Instance; and those who live under their Government, enjoy greater Privileges than they did under their former Princes.

But

But to return to the Trade of *India*, there are not to be found greater Merchants in the World than the Mogul's Subjects; notwithstanding their Shipping never passes the *Cape of Good Hope*, they drive a prodigious Trade to *Persia* and the *Red-Sea*, and supply *Turky* and *Persia* with all the rich Merchandize of *India*; in Return for which they bring back Carpets, Pearl, and other *Persian* Commodities, but chiefly Treasure, which they frequently load on Board *English* or *Dutch* Ships, and the Freight, Mr. *Lockyer* tells us, is one great Branch of the Company's Profit, for they rarely dispatch a Ship from *Persia* to *Surat*, but she is as deep laden as she can swim, full of Passengers, with vast Quantities of Pearl and Treasure on Board, to the Amount sometimes, of two or three hundred thousand Pounds. It is chiefly for Security that the *Indians* make use of *European* Shipping to import their Treasure, looking upon them to be in much less danger of Pyrates than the Country Ships; not but they have Ships of four or five hundred Tuns burthen of their own, built in *India* after the *English* Model, which they always imitate; but their Laskers or *Indian* Sailors would make but a poor Defence if they shou'd be attack'd, and their Skill in Navigation is very mean, insomuch that they are very glad when they can find a *European* Commander, an *English* Sailor with very ordinary Qualifications serves for a Captain of a Country Ship. Notwithstanding the Mogul has such a vast Extent of Sea-Coast, there is not such a thing as a Man of War or a Ship of Force to be found in *India*. Their Merchant Ships they build with Teak, a firm lasting Timber, and they do not caulk the

Shipping
and other
Vessels.

Seams; but instead of it the Planks are rubbed and let one into another, which with a little Dammer (a Kind of Pitch) and Oakham, makes them very tight; their Cables and other Cordage is made of the Coconut Tree, and they have their Anchors and Guns from *Europe*. Their Boats are flat bottom'd Vessels, the Sides whereof are five or six Foot high; the Planks are very thin and sew'd together with Coconut Cordage, so that they will yield like Pastboard, and are in no Danger of splitting when they strike, as they must do several times on many Parts of that Coast before they get on Shore; and this is the Reason we seldom attempt to carry any Thing on Shore in *English* Boats. These Muffoula's, as they are call'd, are row'd by Six or Eight Hands, but as they are very deep, and will carry great Quantities, it is not very chargeable landing or imbarquing of Goods: They have another Vessel or Vehicle, call'd a Cattamaran, which I have mention'd before, on which they will carry the greatest Weights, as Anchors, Guns, &c. these are only three or four rough Pieces of Timber ty'd together, and are chiefly us'd by the Fishermen, not being fit to carry such Goods as may be damag'd by the Wet, every little Sea beating over them; and for the same Reason Passengers seldom make use of them, tho' they are in reality much safer than any Vessels whatever; and some People I have known sail along the Coast upon one of these Catamarans for a hundred Miles together.



C H A P. VIII.

Treats of their Soil and Husbandry, Plants, Animals and Minerals.

THE Earth here, at the latter End of Soil and the fair Season, looks like a barren, Husband-
Sandy Defart, wirhout one Spire of Grass^{ry}.
or any thing green upon the Surface, unless the Trees, which retain their Verdure all the Year round; but the fruitful Showers no sooner begin to fall, than we see Nature revive, and the whole Face of the Earth immediately cover'd with Grass and Herbs; and tho' the Ground has lain so long without any Rain to moisten it, yet is the Soil such a brittle fat Mold, that it is very easily broken up and prepar'd for Tillage: And notwithstanding they sow the same Land every Year, and never lay any Dung or other Manure upon it, it is made so prolifick by the Annual Rains, that we never see a bad Crop. In *Bengal*, and the Northern Parts of *India*, they have as good Wheat and Barley as in any Part of the World; but in the Southern Part of the Peninsula, they sow nothing but Rice, and indeed the Natives scarce eat any thing else. They prepare the Ground for Rice by Ploughing it up, and gathering out all the Weeds, then from some great Pond or Well they convey great Quantities of Water to the Field by Rills or Channels, and moisten it till it is a perfect Hotchpot; then the Husbandman with his Wife and Children
are

are employ'd for some Time in planting every Spire ; for should they sow it the Crop would be too thick and yield nothing ; therefore they first sow the Rices in Beds, and when it is grown half a Foot high transplant it to their Fields ; but I have somewhere already given an Account of the Manner of setting the Rice Crop , and therefore shall not enlarge upon it here , only remember the Reader , that where the Rains do not save them the Trouble, they continue to convey Water to the Fields by little Channels, so that the Rice always grows in Water till it is near ripe. They plough their Grounds with foot Ploughs, which are seldom drawn by more than two Oxen or Buffaloes, the Soil is so very light notwithstanding it is rich. Their Seed Time is in *May* or *June*, and the Crop is no sooner set but the Rainy Season comes upon it ; and about *November* or *December*, when the dry Time returns, is their Harvest. They seldom trouble themselves to lay their Rice up in Barns in the Straw , but frequently employ a great many Hands in thrashing it out in the Fields as soon as they have cut it ; for a few fair Days hardens the Ground there and dries more than a Month with us at that time of the Year : They make no Hay, but cut the Grass and give it their Cattle green as they want it. During the Rains, and for some Time after, it is not to be conceiv'd how fast all Manner of Vegetables grow ; but in the dry Season the Grass is burnt up, and there is none to be found but some rank, sower stuff in the Woods. Their Fields lye open, except near the Towns and Villages, where

People

People make some little Enclosures for their Conveniency ; and as no Man has any Property in the Lands he sows, the Prince's Officers take a Third, or one half of the Crop, or more, as they think fit ; and leave the Husbandmen the rest. Nor is it left to the Husbandman's Choice whether he will sow or not ; for the respective Governors and Generals having certain Towns and Villages assign'd them, to enable them to maintain the Quota of Troops they are to furnish, order such a Quantity of Ground to be mark'd out for every Village to manure, and at Harvest send their Officers to take as much of the Crop as they think fit. They have no Oats. Their Peas and Beans are full as good as ours, but much less ; and they have a sort of Peas call'd Donna, something larger than Tares, with which they feed their Horses ; these they boyl and bruise, and having mix'd coarse Sugar with them, make up into Balls and feed their Horses with when it is cold : they make up also a Composition of Barley-Meal and other Things into a Paste, which they sometimes give their Horses : And I find we had a Kind of Bread for our Horses in *England*, no longer since than King *James* the I. Reign ; for upon a Scarcity of Corn it was enacted, That no Innholders or Hostlers should make any Horse Bread. This I thought necessary to observe, because I find some Gentlemen are apt to sneer when we talk of feeding Horses with Bread or Paste, and have question'd the Credit of some Writers for reporting it.

When they beat their Cream for Butter, ^{Butter,} it produces a Substance like thick Oil, it will

will never come to be so hard as ours in that hot Climate; yet it is very sweet and good, and as they have Plenty of Milk from their Cows, Buffaloes and Goats, they make good Store of Cheese, as it is said, in the North Part of *India*; but I must confess I never saw any in the South. There can be no whiter or better Wheaten Bread than we have in *Bengal* and several other Parts of *India*, but the Natives seldom eat any; however, they make thin, flat Cakes of Wheat Flower, and bake them upon Iron Plates, which they always carry with them when they travel.

Gardens
and
Flowers.

They have no great Variety of Flowers in this Country, and yet their Gardens are exceeding pleasant, containing long Walks of lovely Fruit Trees always green and blooming, and Water in large Basons is seldom wanting, tho' they have no Fountains. Those Flowers they have last almost all the Year, but few of them give any Smell, tho' the Mixture of their Colours is beautiful; the Rose only and another white Flower like Jassamine have any Fragrancy, with which People of Condition make a sweet Oil and perfume themselves.

Fruit
Trees.

Their Fruit Trees are the Coconut, Mango, Banana or Plantains, Anana, or Pine Apple, Guava's, Pomgranates, Jaccas, Tamarinds, Mulberries, Limes, Lemons and Oranges, to which we may add their Betel and Arek-nut, which they are always chewing; and in the North Part of the Empire Pears and Apples and other *European* Fruits. Near *Amadabat* they have some few Grape-Vines: The Kitchen Gardens are well stock'd with Muskmelons, Water-Melons, Potatoes,

Kitchen
Gardens.

and

and other Roots and Pot-herbs, Garlick, Onions, &c. They have also the Pepper Plant, Ginger, Cardamums, Saffron, Turmerick, Opium, Indico and Cotton, and very large Plantations of Sugar Canes, particularly in *Bengal*.

The Coco Tree, as I have formerly hinted, is one of the most useful Trees that grows; there are large Groves of them in the low Grounds, almost all along the Sea Coasts of *India*, it is usually about Twelve or Sixteen Inches thick from the bottom to the Top, and runs up to the Height of Thirty or Forty Foot, and sometimes as high again, having no Boughs but on the Top, where it puts out about Eighteen or Twenty green tender Branches, on which there are thick Leaves two or three Inches wide and about two Foot long, much like the broad Sedge which grows on the Sides of Ponds; the Nuts grow at the Ends of the Branches next the Tree, Six or Eight in a Cluster, and are each of them bigger than a Man's Head, the Shell is enclosed like our Walnuts in a thick Rhind, with the Fibres whereof most of the *Indian* Cordage is made. The Shells we have seen in *England* serve for drinking Cups and other Uses; the Meat of the Nut cleaves to the Shell, and is about half an Inch thick, within it is an Oily Liquor when the Nut is ripe, but when green, about three Quarters of a Pint of Water which drinks as soft as Milk, and is one of the pleasantest Morning Draughts we taste in *India*: By making Incisions in the Branches also, this Tree yields another Kind of Liquor call'd Toddy, that which distills from the Tree

R in

The Present State

in the Night Time is very clear and well tasted, but if they let their Pots hang till the Heat of the Day it turns sourish, however it is much stronger then, and upon that Account preferr'd by some People to the former: It has been observ'd, that a Ship may be built, rigg'd and victuall'd out of this Tree only: Of the Wood, say they, the Hull is made (but I don't apprehend this Wood very proper for that purpose) of the Leaves the Sails; The Fibres of the outward Coat of the Nut makes the Cordage, and the Nut it self affords Meat and Drink, but this is making the most of it; for when the Nut is ripe, the Liquor which is left in the Inside turns to Oil, and is us'd as such; however, there are a great many other Uses this Tree is put to, which have not been yet mention'd. Of the Toddy, when it is sour they make Vinegar, the Leaves serve them to cover their Houses, and to make Fans, Matts, Caps and Baskets: they write also on the Leaves with a Steel Pencil, or rather engrave their Letters on them, the Meat of the Nut is a pleasant wholesome Fruit eaten by it self, and is frequently mix'd with other Dishes. Next to the Coco, the Cotton Shrub is of the greatest Use, for of this their Calicoes, Muslins, Ginghams, &c. are made; they Plant large Fields with the Seed, and it grows up to the Heighth of a Rose-bush and then puts out yellow Blossoms; when these fall off, there remain little Cods as big as the top of one's Thumb, which swell to the Bigness of a small Walnut as they ripen, till they break the outward Skin, and discover a fine soft Wool within as white as Snow, and then 'tis gather'd. These Shrubs will bear

Cotton
Shrub

bear Three or Four Years together, after which they are dug up and the Ground planted again, the Seeds are always found amongst the Wool. But besides this Shrub, there is the Cotton Tree which grows to a great Height, the Fruit whereof grows almost to the bigness of a Hens Egg and then bursts like the other, and yields a fine white Wool, the Fruit hangs at the Middle and Ends of the Branches by Pairs, and seldom one alone.

Indico, is another very valuable Plant, this ^{Indico.} also is a Shrub, and grows to the height of a *Gooseberry Bush*, with a thick round Head, but no Thorns, they strip off the Leaves, which having been laid in a heap for several Days till they have sweat, are put into deep Vessels, with a sufficient quantity of Water to steep them in, where they leave their Blue Tincture and Substance: After this the Water is drain'd off into other broad, shallow Vessels, or Vats, made of a kind of Plaister of Paris, where the Sun having exhal'd all the Moisture from it, there remains at Bottom a hard dry Cake, about a quarter of an Inch thick, which is our *Indico*. The best sort comes from *Biana*, near *Agra*, and a coarse sort is made near *Amadabat*, about both which Places are planted abundance of these Shrubs.

The Herb *Dutra* I had almost forgot to mention: This the *Moors* sometimes drink an Infusion of in Water, and it will intoxicate them like strong Liquor; but as for the common Observation, that whatever Temper the Person is in when he drinks it, that Temper will prevail till the inebriating quality abates, this I will not answer for.

Timber.

Besides their Fruit Trees, they have abundance of fine Woods and Groves, which afford Timber for building of Houses and Ships, and good quantities of Red-Wood for Dying: But I don't Remember to have seen either Oak, Ash, or Elm, or any kind of Timber we use in *Europe*, in that Country: The most remarkable of their Trees is that call'd the *Banian Tree*, the Twigs whereof bending down to the Earth, take Root and grow upwards, so that one of these Trees will have forty Bodies and more, and spread themselves far enough to shelter a Regiment of Soldiers under their Branches, which being Ever-greens, and bearing Leaves all the Year round afford a noble Shade. Under these we frequently find their Idols plac'd, and here their Penitentiaries and Devotees reside, and perform those surprising Penances, which I shall speak of under the Head of Religion. And however improbable this Account may appear, that the Twig of a Tree should plant it self at the wrong end, and grow up into a large Body, the Reader may depend upon the Truth of it; every Man who has spent any time in the Country must have seen them, I acknowledge they are not very common.

Banian Tree.

It would be endless to describe all their Trees and Plants, and tedious to the Reader; besides there are Books purely upon this Subject, to which I refer him; but these I have mentioned are so very remarkable that they could not be omitted.

Cattle.
Oxen.

Of their Beasts none are of greater use than their Oxen, which serve generally for Draught, or Carriage, and are sometimes Shod, they are not very large, but much swifter

swifter on Foot than ours, and will carry a Man twenty or thirty Miles a Day. It is no uncommon thing to meet a *Caravan* of eight or ten Thousand of them employ'd in carrying Salt, Rice, and Grain, from Place to Place. The Drivers of these Oxen follow no other employment, nor have any fix'd abode, but carry their Wives and Children along with them. There is a Captain of every *Caravan*, who wears a string of Pearl about his Neck, and takes upon him the State of a Prince. Those who follow this Trade of Carryers, are divided into four Tribes, consisting each of about a hundred thousand Souls, and live always in Tents. The first carries nothing but Corn; the second Rice; the third Pease and Beans; and the fourth Salt, and are distinguish'd by certain Marks made in the Fore-heads of every Tribe. Their Priests attend them in their Journeys, and every Morning before they set out they pay their Adorations to the Image of a Serpent, which is afterwards laid upon one of their Oxen and carried with them. Their Oxen which they Ride on, ~~but~~ if their Horns were not sawn pretty short, would endanger the Lives of their Riders, by tossing their Heads back when the Flies torment them: They employ usually ten or a dozen in drawing their heavy Carriages, but not more than two in their Coaches, which will hold no more than two People, and the Oxen are fed when they Bait with Balls of Paste made of Flower and other Ingredients, as has been mention'd already. Camels are sometimes us'd for Carriage, but not so much as Oxen: It is observ'd of these Animals that they have a joint more in their hinder
Legs

Legs than other Beasts, so that they will Travel much swifter: They cannot well stand upon their Legs in slippery ways, but for the Sandy Countries where they are us'd they are very proper. 'Tis said they Generate backwards, clapping their Tails against each other, the Genitals of the Male being behind, which I confess I never had the Curiosity to observe. They will endure a Journey several Days over the Desarts without Water, but whether they will live 40 Days without Food and Water when they are heated with Lust, as some relate, I very much Question.

Elephants. The *Elephants*, those Mountains of Flesh, have been brought into *England*, and therefore need not be particularly describ'd, but we never see them at their full growth here, they are some of them twelve, or fifteen Foot high, and yet so Tractable that a Boy may govern them, except when they are hot after the Female. It is a common Error that they have no Joints in their Legs, for they lye down and rise like other Animals, I never saw them have any other Pace than a Walk, but their Reach is so large that they will Travel five Miles an Hour, and so sure Footed that they never Fall or Stumble. They are reckon'd the most Sensible of all Animals. But a great many things are related of them, which a Man must be very credulous to believe. 'Tis true the Keepers by the sound of their Voice, or Signs do manage them very dextrously, which has induc'd some People to believe they understand their Language; for Instance, if the Keepers makes a Sign to them to Frighten, or Terrify a Man, they will advance towards him

him in a Threatning manner, as if they would Trample him to death, but do him no manner of Hurt; if he directs the *Elephant* to throw Dirt or Water in a Man's Face, he will do it without further Mischief: They take up whatever they Eat or Drink with their long grisly Trunks, and carry it to their Mouths, and have so much strength in these Trunks, that if they strike a Horse or Camel in earnest they will break his Bones and kill him at a blow. His Trunk is as useful to him in all Respects as Hands can be, he will tear down the Branches off the Trees with it, and eat the tender Twigs. He will pull up the Green Corn and Grass by the Roots, and knock off the Dirt that hangs about it against his Legs before he Eats it; he delights much in Water, nor do I know any Animal that will Swim farther, for at Fort St. George, where the Ships that bring them do not come within two or three Miles of the Land, they frequently Swim them on Shore; but as I remember they have little more than their Trunks above Water when they Swim, thro' which they Breathe: The Male *Elephant* is sometimes Mad after the Female, when he is very Mischievous, and will strike any one he meets but his Keeper, and therefore at that time they are Chain'd by the Legs to great Trees, and if by chance they get loose, they will overturn any thing in their way; nor is it possible to stop or divert their Rage but by Fire-Works, which bursting with a loud Noise will make them stand still and tremble: When they are in these mad Fits they sweat prodigiously, and smell much ranker than a Goat: It is credibly reported, that an *Elephant* having broke

broke loose in this Rage, and making towards the *Bazar*, or Market-place, from whence all People fled as fast as they could, he came to an Herb Woman's Stall, that us'd to give him a handful of Herbs as he pass'd by, and the Woman having run away and left her Child upon the Ground in her Fright, the *Elephant* gently took it up with his Trunk, and laid it upon a Stall, without doing it any Hurt, and then proceeded to overturn and mischief every thing that came in his way as before.

The *Mogul* has several of these *Elephants* train'd up to War, who will not only stand Fire, but suffer a great Gun to be Fir'd off their Backs: The Gun they carry is about five Foot long, and plac'd upon a square Frame of Wood, which is fastned to a broad thick Pannel, tied on with strong Cords and Girts. At the four Corners of the Frame they plant four silk Flags, or Colours, upon little Antient-Staves. Upon the Neck of the *Elephant* sits the Man who guides him, who has an Iron Rod in his Hand about half a Yard long, sharp at the lower end, and a Hook turn'd up, with which he pricks him forward, or pulls him back as he sees fit. The Gunner sits on the Wooden Frame, where he has his Bullets, and Ammunition, and all things necessary for Loading and Firing, and the Gun carries a Ball about as large as a Tennis-Ball.

The *Elephants* are usually kept under the Shade of great Trees, to which they are fastned by a Chain about one of their hinder Legs: The *Mogul* allows every one of his great War *Elephants* four Wives, as they are call'd in that Language, which by the way,

way, is the same Number that *Mahomet* allows his Followers, a Reverend Divine assures us, that these Brutes will not endure that any one should see them in the Act of Copulation, and reproaches our Debauchees with the Modesty of the Animal.

But besides the Beasts of Burthen already *Buffaloes.* mention'd, they have *Buffaloes*, and *Asses*, the *Buffaloes* differ very little from *Cows* and *Oxen*, but only they are a more sluggish Animal, and have a smooth thick Skin, without Hair: The Female gives Milk, and the Flesh of them is sometimes eaten, but 'tis very coarse Food. The *Sheep* they have in the Southern Parts, are thin long Leg'd Creatures, and have a reddish Hair instead of Wool upon their Backs, the Flesh of them is Lean and Dry, and good for little.

Towards *Persia* and *Tartary* they have very fine *Sheep*, with good Fleeces, and large Tails, weighing several Pounds, and 'tis observable of the *Persian* *Sheep*, which are brought into *India*, that they have from three to seven Horns a-piece, and some of their Horns standing upright on their Fore-heads, the Battles of their Rams are very Bloody. Goats they have here plenty, and the Flesh of their Kids are tolerable good Eating.

The *Indian* Hogs we have seen in *England* with their Bellies down to the Ground: I Venison. look upon the Flesh of these to be the best Butchers Meat they have in *India*, especially that of the Wild Hogs, of which there is great Plenty; as there are of Deer, Antilope's, and Hares, in which no Body claiming any Property, all People are at liberty to kill them as well as other Game; for notwithstanding the *Mogul* is the Proprietor of all the Lands

in the Country, he does not Monopolize Wild Beasts, and Wild Fowls, as our great Men do here: Nay, Grass, and Herbs, and Trees, and whatever else grows Spontaneously in the Woods, and wide Fields, are enjoy'd by the People in common; so that tho' they have no Lands they can call their own, the Privileges they enjoy in those of the Prince are almost an Equivalent. The Lyon is the only Beast of the Forest the Hunting whereof the Emperor reserves to himself. Their Wild Beasts are Lyons, Tigers, Leopards, Wolves, Monkeys, and Jackalls, which last are a kind of Wild Dogs, of the Colour of a Fox, and something larger, which run about in Companies at Midnight, and make a hideous Howling, not only in the Country, but in the middle of great Towns. One or more of these, 'tis said, always attends upon the Lyon, and Hunts his Prey for him; but however that be, 'tis certain there are great Numbers of them in all parts of the Country, as well in those Places where there are no Lyons as where there are: And they will dig up a dead Corpse out of the Grave, if it be not bury'd pretty deep.

Ven-
omous
Creatures
and In-
sects.

But what very much abates the Pleasure of living in this otherwise desirable Country, is the Multitude of Serpents and Scorpions, and other venomous and troublesome Insects. Their Muskeroes or Gnats and Bugs, are the first things which seize upon us when we come on Shore, and so venomous are they that a Man's Face will be swollen in a Night's time that you cannot know him; indeed when we have been some time in the Country, tho' we are always pester'd with them, they do not leave such Swellings as at first:

It may be imagined how troublesome these Musketoos are, by every Man's keeping a Servant who can afford it on purpose to brush them off him, and 'tis in vain to lie down to sleep with the Face uncover'd, without somebody to beat away the Gnats; and as for Bugs, they swarm among the common People and Soldiers. One way however we have to avoid them, and that is by dawbing the Feet of the Couch or Cott on which we lie with Tar, for either they have an Aversion to Tar, or they stick in it and can't get over. As to Spiders, the Reverend Mr. Ovington, Chaplain to King *William*, assures us, that at *Bombay*, where he himself was, they grew to the Bigness of a Man's Thumb, and their Toads were not much less than Ducks; but this I must leave upon the Credit of that Gentleman, for I confess, I never saw any of these Monsters in that part of *India* where I happen'd to be. Certain it is, that during the Rains, Frogs and Toads do multiply prodigiously, and grow to a considerable Size, which has given some People occasion to imagine it rain'd Frogs. Their Rats, which they call *Bandecoos*, also grow to a very great Size, three or four times as big as ours, and are so impudent that they will hardly give a Man the Way; but the most dangerous of all venomous Creatures, are their Scorpions, Centipedes and Serpents, of which there are various kinds, and as they will harbour and breed in every Corner, there is no such thing as being secure from them, but by continual sweeping and brushing; and this I presume is the Reason that no body has any Wainscot or Hangings in their Houses, for here they wou'd certainly make their Nests.

The Centipede takes its Name from the great Number of Legs it has ; it is a little Creature not much bigger than a Goose Quill, and three or four Inches long, but its Bite is very dangerous. Of the Scorpions there are several kinds, the Wood Scorpions are said to be black and their Sting Mortal, but these I never saw. The House Scorpions we cannot well avoid seeing often, they are about the length of a Man's little Finger and as thick, shap'd almost like a Lizzard, but carry their Tails turn'd up upon their Backs, and at the end of the Tail there is a Sting not much bigger than a Hornet's, always visible, I did not observe they had any way of drawing it in ; they creep very slowly, and 'tis an easy Matter to cut off their Stings, as I have often done, and let them crawl about the Window; I was very near being stung with one of 'em which dropp'd from the Cieling upon the Cott as I was lying down to sleep, but I avoided him, and therefore cannot from my own Experience give the Reader an Account what Effect his Sting has upon a human Body ; but a Friend of mine who had the Misfortune to be stung, told me, that for the first twelve Hours after, the Pain was as great as if a red hot Iron had been apply'd to the Part, that he run into the Street like a mad Man, till they laid hold of him and anointed the Place with Oil of Scorpion, and that after the first twelve Hours the Pain gradually abated for twelve Hours more, till at length it wore quite off.

Of Serpents there are several kinds, but there is one I took particular Notice of, when the People brought them about to show their Tricks, which having rais'd himself up near half

half his length before he began to dance, he spread his Head as big as my Hand, and shew'd a beautiful Face very near resembling a human Face, and this is the Species our People imagine that address'd our Mother Eve. A Serpent, as I apprehend, will not attack or pursue a Man, unless he is first provok'd or incited by his Keepers to seize him, but will rather avoid us while they are wild: I saw a very large one come to drink at a Pond I was going into, and when he observed me he made off, and retreated to his Cover, and I immediately pull'd off my Cloaths and went into the Water at the same Place without seeing him any more. A Reverend Gentleman who was at the Mogul's Court with our Ambassador relates, that while he was there, the Mogul condemn'd a Man to die, for killing his Mother, and as the most terrible Death he could think of, ordered him to be bitten by a couple of Serpents; accordingly one of these People who keep Serpents in Baskets for a Show were sent for, and the Criminal being stripp'd naked, and trembling at the Approach of his Executioners, the Master of the Snakes having irritated and provoked the venomous Creatures, put one of them to the Wretch's Thigh, which immediately wound himself about it and bit him in the Groin till the Blood follow'd; the other was set upon the outside of the other Thigh, and bit him likewise, notwithstanding which the Criminal kept upon his Feet a Quarter of an Hour, but complain'd of a Fire raging in all his Limbs, and his Body swell'd to a great Degree; the Serpents were taken off before he fell,

fell, and about half an Hour after the Wretch breath'd his last.

Mr. Ovington tells us, that a tame Snake was brought into the Factory at *Surat*, so big that he swallow'd one of their largest Fowls whole with all the Feathers on in his Sight; he began first with the Head of the Fowl, and then twining himself round the Body squeez'd it close to facilitate its Passage, the Fowl once at the first seizing screech'd, and then lay dead; the Snake struggled some time with the bulky part of the Body before he got it down, but when it was once swallow'd it found an easy Passage to the Middle of the Snake: Neither of the abovemention'd Relations I find the least Reason to doubt of, not only because the Relators are Gentlemen of approved Veracity, but because there is nothing monstrous or improbable in the Stories.

As for relating such Fables as we find transcrib'd in the *Atlas Geographus*, of a Snake whose Body was as big as a Man's, and which swallow'd a Stag, Horns and all, which ran through his Body and kill'd the Snake; and that other Story related by a Reverend Missionary of a Serpent, which hanging his Head down from the Arm of a Tree wou'd draw in Men and Beasts with his Breath as they pass'd by, and swallow them whole, and that the only way to avoid the Misfortune, was to break the Air with a Staff. These and numberless Stories like these that are to be found in many Books of Travels which bear a great Name, I wish my Readers wou'd excuse my writing, but I have lately been reproved for relating nothing but *mere Matter of Fact* and not *embellishing* the Work with some

some such diverting Stories as they are call'd: I have often wondered that a Work so mean, so confus'd and immethodical as the *Atlas* was, shou'd ever succeed; but I'm sorry to observe that there are yet many amongst us whom nothing but Monsters and Canibals can please; here the *Atlas* hits their Taste, for he hardly omitted any one Story of this kind; as to the Snake's swallowing a Stag Horns and all, he makes no manner of Remark on the Improbability of the Thing, for this might have offended some Readers, who would have been angry perhaps, if they had been disabus'd.

But to proceed, there is a Species of In Locusts.sects not yet mentioned which are very mischievous, and that is the Locust: Mr. *Ovington* tells us of a Husbandman near *Surat*, who lost his whole Crop in one Night's time by them, and that there were such vast Numbers of them flying over their Heads for several Nights together, that they intercepted the Light of the Moon, tho' it was then about the Full. These Insects are not above two Inches in length, but have so strong a Wing that they will cross a considerable Arm of the Sea.

I come now to give an Account of Fowls.the feather'd Race: Here is great Plenty of all kind of Poultry, as Geese, Hens, Ducks, Pidgeons, Turtle-Doves, Partridges, Quails, Peacocks, Parakeets, &c. The Flesh of their Poultry is generally dry, lean stuff, and some of them have Bones as black as Jet, but I never observed any difference in the eating, between those which had white Bones and those which had black. Vultures are no where so common or so tame
as

as in *India*, which I believe proceeds from the *Banians* feeding them as they do other Animals, for I have seen the Banian Tree above-mention'd, quite covered with them, nor cou'd we make them stir till we fir'd a Shot at them tho' we were under the Tree; they are I think considerably larger than an Eagle, and much of the same make. But there is a Kite with a white Head which the *Banians* have still a greater Veneration for, and seem to pay it divine Honours. It is not an uncommon thing for these Birds as they are flying at Noon-day, to be overcome with the intense Heat of the Sun and drop down in the Streets, and upon such an Accident our Soldiers never fail to make Six-pence or a Shilling of it, for they carry the Kite into the Market-place, and threatening to wring his Neck off, the superstitious People crow'd about him and contribute their Half-pence a piece for the Bird's Liberty. I did not observe they had many singing Birds, tho' I was a considerable time in the Woody Part of the Country; but there is one less than a Wren which is exceeding pretty, adorn'd with the gayest Plumage, and whose Notes equal the best of ours. The numerous Herds of Monkeys which haunt the Woods in the Southern Part of *India* are terrible Enemies to these little Birds, but Nature has taught them to preserve themselves and their young ones, by building their Nests at the farther end of the Twigs, where they hang like little Purses, and the Monkeys cannot easily come at them. These Monkeys or Baboons are some of 'em as tall as a Greyhound, as I have been credibly inform'd, tho' I never saw any so large. But certain it is, that the Batts of this Country

try are almost as big as Kites: A Friend of mine says, he was never more surpriz'd than by a Company of them, which were got into an old House he came into in the Dark, when they begun to flutter and make their way out, not imagining there could be Batts of that monstrous Size.

Among the *Indian* Animals I have not tak-
Fishes.
en Notice of their Fish, of which there are vast Shoals in the *Indian* Seas, those we usually eat of on the Coast of *Cormandel*, are Whittings, or a Fish very like them. There is also an excellent Fish resembling a Bream, but much larger, being about four Foot long. The Fish call'd the Baldpate is also very good eating, and has its Name from the Neck and Head being without Scales. The Raven's Fish is so named from his Mouth's resembling the Bill of a Bird, it is a Span long, red on the Back and Tail, and yellow on the Belly. The Rivers and Ponds afford abundance of Eels and Carp, as 'tis said, but I never saw any. They have Sea Eels which are more like Water-Snakes than Eels, however they are reckon'd delicious Food by the Natives. Dolphins, Albecores, and Boneta's, I believe are found in all Seas near the Tropicks: The Dolphin, however he comes to be so misrepresented, is as fine and strait a Fish as swims, about a Yard in length, more or less; the bright dazling Colours he shews when he is alive are inimitable, but he is dead before we can well get him into the Ship, still his Colours remain very fine, tho' not so beautiful as when he is alive; his Flesh is as white as Snow, and reckon'd a very nice Dish at Sea, for they are not near so common as the Boneta's and Albicores:

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He swims at a prodigious rate, and preys chiefly upon the flying Fish, who to avoid him spring out of the Water and will fly half a Furlong, when their Wings are dry they drop into the Water again, and frequently fall into a Ship as it passes by; they are near the length of an Herring, but not so broad; it is a common thing to see thousands of flying Fish upon the Wing together pursued by the Dolpins and Albecores, who meet them when they fall down again. Notwithstanding the Dolphins and Albecores swim so very swift, and will keep pace with a Ship while it runs at the rate of eight or nine Miles an Hour, our Sailors sitting on the Sprit-Sail-Yard will strike a single Fish with a Fisgig, while the Ship is under Sail: The Fisgig is a Staff like a Setting-Staff, with several sharp barb'd Irons at the end of it, and having a small Cord fasten'd to it and to the Fisherman's Hand, when he has struck the Fish, he draws that and the Staff up with the Cord. They are taken also by throwing a Hook out dress'd up with Feathers without any Bait, which bobbing upon the Water as the Ship draws it along, the Fish throws himself upon the Hook, mistaking it for a flying Fish, a little Bird, or some other Animal, having no time to examine it with that Deliberation our River Fish do. The Albicores and Boneta's are both of them a thick round body'd Fish and very good eating; one may cut a handsome Slice out of either of them as out of a piece of Beef: I took one of them with a Hook at the great Cabbin Window, as much as ever I could draw up with my Hands and Teeth. These Fish follow a Ship in fine Weather for six

or seven Weeks together between the Tropicks, let her sail never so swiftly, unless there happen a Storm, and then we see no more of them. The Sharks also follow a Ship when she does not make too much way, but they swim very slowly; these Fish sometimes grow to a prodigious Bigness, but I reckon the usual length to be about four Foot; they have got several Rows of Teeth according to their Age, and what is very remarkable, cannot take in their Food without turning upon their Backs, their under Jaw is so much shorter than the upper Jaw, and this we see frequently; for at a distance from the Land the Ocean is as clear as Glass, and you may see the Fish come to the Bait as plainly as if it was out of the Water. We hang over a piece of Beef of three or four Pound upon a large Hook as thick as one's Finger for one of these Sharks, who turning upon his Back, gorges Hook and all at once, and the Ship's Motion to which the Line is fasten'd, strikes the Hook through his Jaws; when he is drawn up to the Ship's Side, the Carpenter stands ready with an Ax to cut off his Tail, in which his Strength principally lies, or he will do some Mischief, even when he is out of the Water, and in the Water, he will at one Chop bite off a Man's Thigh, Bones and all; notwithstanding which, in fine calm Weather our Sailors frequently go into the Water when these Fish are about the Ship, observing that there is not much danger when there are several Men together, for if any one Man has his Face towards the Shark, he will make off, and, as has been observ'd, the Water of the Ocean is so clear that they may be seen at a great distance. The Flesh of

the Shark is very coarse, however, the Sailors will sometimes eat the Tail-part when they are put to it for Provision. His Backbone is preserv'd by our People as having some extraordinary Virtues in it, but possibly the Virtues of that and the Snake Stone, may be equal.

As the Seas are infested by Sharks, so is the River *Ganges* by Aligators or Crocadiles, they are invited hither by the multitude of dead Bodies which are cast into this River, on which they prey, as they do upon the Living when they have an Opportunity. They are an amphibious Animal of a prodigious length, with hard Scales like Armour on their Backs, with short Claws on which they crawl, and are more dangerous on the Water than the Land, for tho' they will run a great Pace, yet their Bodies are of that length that if a Man turns often he will easily throw them off; but I have described this Animal somewhere already, and therefore do not enter upon a more particular Description of him here.

There are very good Shell-Fish to be met with upon the Coast of *India*, such as Crabs, Oysters, &c. The Oysters at Fort St. George, are much of the same Size of ours in *England*, and equally good; but there are some Shell-Fish in these Seas of a prodigious Bulk. There was a Shell much of the same Shape of the under Shell of an Oyster, which stood in the Fort at *Maderas*, which when the Fish was in it must have been a Load for a Man.

Mines.

As to the Mines of this Country, the Diamond Mines only are remarkable, which lie chiefly in the Provinces of *Vijapour* and *Golconda*, of which Notice has been taken already; there are no Mines of Gold or Silver

ver opened, tho' it can't be suppos'd but in so vast an Extent of Country there must be some, especially when there are Mines in several of the Neighbouring Kingdoms, as *Siam*, *Pegu*, &c. some do mention Mines of Copper, Iron and Lead, but these are not many of them wrought, if their be such, for Lead is one of the best Commodities the Merchants carry to *India*.

CHAP. IX.

Treats of their Learning, Languages, and Characters, Arts, and Sciences, Physicians, Diseases, and Cures.

THE *Indians* have no Latin or Greek, ^{Learning} which is probably the Reason, as a Reverend Divine observes, that there is so little Learning among them: They are however Men of strong Reason, and speak *ex re nata* upon any Occasion exceeding well; and had they had the Advantage of Literature, they might have been the Authors of many excellent Works. They have heard of *Aristotle*, whom they call *Aplis*, and 'tis said have some of his Books in the *Arabian* Language, as well as of that famous Physician *Avicenna*, who was Born at *Samercand*, and some Fragments of the old Testament they have in the same Language; but this is to be understood of the *Moors*, or *Mahometan* Inhabitants, who many of them descended from the *Arabs*: Their Books are but few, and those Manuscript: The Art of Printing not

not being yet introduced amongst them.

Language The Language of the *Moors* is different from that of the antient original *Indians*, but however, they have borrow'd the *Indian* Characters, being destitute of Letters themselves, and in all their Writings use either the Characters of the Pagan *Indians*, or of the *Persians*. The Court Language is the *Persian*, which is spoken by all the great *Omrah's*, and the polite World in general: The Learned Language is the *Arabian*, and is written backwards from the right Hand to the Left, like the *Hebrew*, from whence they borrow many Words; but this is still to be understood of the *Moors*, for the antient *Indians* have a great Variety of other Languages, very different from those us'd by the *Moors*. The *Bramins*, or *Brachmans*, which is the chief Sect among the Idolaters, have a Language peculiar to themselves, and in that their Records, and Books of Divinity, and Philosophy, and the Fables of their Priests are Written, wherein their Ignorance in the Creation of the World, and the Duration of it are sufficiently manifest. They tell us of four Ages, or remarkable Periods since the World began. The first, or Golden Age, they hold lasted a Million, seven Hundred, twenty eight thousand Years, after which their God *Brama* was form'd, from whom the present Race of *Bramins* descended, but these were at first of a gigantick Stature, not subject to Diseases, and liv'd four hundred Years in great Innocence of Life. At the latter end of this second Age, which lasted a Million, two Hundred, and ninety six thousand Years, the *Raja's* were created, a noble Race, and next in degree to the *Bramins*: And now Vice
begun

begun to be introduced, and the Age of Man was shortned a hundred Years. The third Age, which succeeded, they say lasted eight Millions, sixty four thousand Years; in which Vice made a great Progress, and Virtue was almost banish'd from the Earth; but still Men liv'd to the Age of two hundred Years. To this succeeded the fourth, or present Age in which we live, and Vice prevails, and they have taken upon them to assign the Period of it, and set down the time when the World will be at an end, but it seems there is a vast Space to come, and these things their Disciples believe, as firmly as we do the Gospel.

Besides the *Bramin* Language, there are the *Language* *Malabar*, and *Jentoe* Tongues, which are most commonly Spoken by the *Pagans*: The one upon the *Malabar* Coast, and the other on the Coast of *Cormandel*; but no Language is more Universally understood on the Coasts, and in the Trading Towns than the *Portuguese*, which is the *Lingua Franc* of that part of the World, but this is mix'd with some *Indian* Words, and not spoken in that Purity as in *Portugal*. The *Pagans* generally Write on *Writing* the *Coco-Nut*, or *Palm-Tree* Leaves, with an Iron stile or Bodkin. They do not Write in a strait Line downwards as the *Chinese*, but from the left Hand, slanting to the Right; and tho' in most Places the long narrow *Palm-Leaves* and Bodkin are us'd, yet the *Moors* have a thin shining Paper, sometimes 10 Foot in length, and a Foot broad, and they tack as many Sheets together as the Writing requires, the Pen they Write with is the antient *Calamus*, or Reed, about the thickness of a *Goose* Quill. When they Write to a Prince, the whole Surface of the Paper is Gilt with Gold,

Gold, and for security of Letters of consequence sent to Court, they are inclosed in a hollow Cane, or Bambou, and Sealed up that no wet can hurt them. Upon their Seals, or Chops, as they are call'd, they have no Coat of Arms, there being no such thing in the Country, but they have their own Names engrav'd upon Gold or Silver, or perhaps on a *Cornelian Stone*.

Histories. The *Indians* have a great Value for their History, which is written in Verse, and contains many fabulous Relations of their Heroes and subordinate Deities, which formerly Inhabited their Country. They have also their Saints^s and Martyrs, whose Memories they Celebrate as we do ours, and give entire Credit to all the Adventures and Miracles their *Bramins* teach them to Celebrate in their Songs.

**Festivals
of the
New-
Year.**

The *Pagans*, or original *Indians*, begin their Year the first of *March*, and the *Moors* the tenth, at the time their Astrologers guess the Sun enters into *Aries*; and the Year is divided into thirteen Moons. The *Mogul* holds a noble Festival from the first of *March* to the tenth, to usher in the New-Year; at which time his great Lords resort to Court in their gayest Equipage, and make great Presents to their Prince, who then makes such Promotions and Alterations among the great Officers as are intended for the ensuing Year; and that is usually done when the *Mogul* is upon a Progress in the Camp or *Leskar*.

**Arithme-
tick.**

They have very little skill in the Mathematicks, except Arithmetick in the practick Part, whereof few People in the World excell them, this being their principal Study from their Infancy; and they cast up their
Accounts

Accounts by their Fingers, without the help of a Pen. The *Bramins* have some Tables of the antient Astronomers for calculating Eclipses, and are pretty exact in their Predictions, even to Minutes, tho' there is no mention of them in their Books which treat of Eclipses, nor do they in discourse make any mention of Minutes, but of the *Garis*, or half *Garis*, quarter and half quarter of the *Garis*, which is one of their Hours, and is about half one of our Hours; but their Skill, as has been hinted, is Mechanical, and perform'd by some Arithmetical Calculations, being altogether ignorant of the Theory. They look upon the Day whereon an Eclipse happens as a time of plenary Indulgence, and Washing themselves in Water believe they receive Remission of their Sins. Their Systems of the Heavens, and the Constellations are very extravagant: They believe that the Moon is above the Sun, tho' the contrary is Demonstrable by an Eclipse. They hold also that the Sun when he sets hides himself behind some Mountain, and cannot believe the World to be Globular. They are acquainted with the twelve Signs of the Zodiack, and give them the same Names in their Language as we do in ours, making abundance of Subdivisions: But the Science the most universally practis'd, and by which even their Princes govern their Affairs is Judicial Astrology. The *Mogul* will not so much as undertake a Journey, or resolve upon any thing of Consequence, unless the Astrologers tell him 'tis a fortunate Hour to undertake it; and the very Moment they prescribe, he sets about it. And the Grave Mr. *Ovington*, a Protestant Divine, who resided at *Surate* some time, seems to give Credit to

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their Predictions, by a Story he relates from Mr. Harris, the English President at Surate, of a certain Bramin that foretold the Arrival of an English Ship some Months before she came to India; he says, Mr. Angiers the then President, being under some concern he had receiv'd no Intelligence from England, his Bramin Physician ask'd him the Reason he was so Melancholly, which the President having acquainted him with, the Bramin desir'd he would permit him to be absent for three or four Days, and he did not question but to bring him such News as he desir'd; which the President readily consented to, and promis'd him an Indian Mantle for his Reward. At 4 Days end the Bramin return'd, and assur'd the President that at such a certain time an English Ship would arrive at the Mouth of Surate River, with a particular Person who had formerly been in India on Board her, and that on such a Day he would arrive at the Custom-House at Surate before eleven a-Clock of the Morning. The President afterwards related this Prediction of the Bramin to all the Factors at a publick Dinner; some of them walking one Morning on the Banks of the River, recollected that this was the very time the Bramin had foretold the Arrival of an English Ship, whereupon they hasted back to the Custom-House to enquire if there was any News from England; and to their Surprise, as they were going, saw an English boat rowing up the River, and they no sooner came to the Custom-House but they saw the Person expected, whose coming the Bramin had foretold. Mr. Ovington adds, that the Bramins had frequently made the same Offer to President Harris, to bring him undoubted Intelligence when the English

English Shipping would arrive, but that he durst not accept the Proposal, being confident it could not be done without the help of the Devil. I do not at all doubt Mr. *Ovington's* Veracity in this Matter: He probably had this Story from the President *Harris*, and Mr. *Harris* had it by Tradition from some who had it from the President *Angiers*: However, I am very far from giving entire Credit to the thing; People are extremely ready to give into those Stories, and they seldom pass thro' many Hands without Improvement: We frequently laugh at the Romish Miracles, but in Stories of Magick, or Witchcraft, we are at least as credulous as they, and a well work'd up Apparition seldom fails of a kind Reception amongst good Protestants. But to proceed, there are People upon the Coast of *Cormandel*, that pretend to tell what time the Rains will begin, how long they will last, and whether the Season will be Mild or Tempestuous, but this they profess to do from natural Causes. They go out to Sea in the Evening, and observe the Lightning, &c. and from thence pronounce what kind of Weather we shall have; and for this, I was inform'd, the Government of Fort St. George allowed them a Reward every Year.

The *Indians* skill in Physick is not very great, Physick. understanding nothing of Anatomy; however they use Simples, and apply them with Success, and have secret Recipe's which they do not communicate. In several Distempers Abstinence is only prescribed, and they seldom eat any thing but a little Congee, or Gruel, made of Rice, till they find themselves better.

The *Mort-de-chien*, which proceeds from In-Diseases. digestion, and throws the Patient into a violent

lent Vomiting and Purgings, with racking Pains, which sometimes carry them off in 24 Hours, is cur'd by clapping a red hot Iron to the Sole of the Foot, near the Heel; and 'tis said that the Cholick is frequently cur'd by heating an Iron Ring red Hot, about an Inch thick, and an Inch and half Diameter, and applying it to the Patient's Belly, so that the Navel may be in the Center of it, it may be taken off again immediately, but the sudden Revolution it causes in the Belly, 'tis said, will soon ease the Patient of his Pain. Mr. Ovington relates, that a *Bramin* who had studied Physick, being sent for to an *English* Gentlewoman who laboured under a Chronical Disease, desir'd to see some of her Water, which having pour'd into a China-Cup, he let fall a drop of Oil upon it, making this Remark, that if the Oil sunk to the Bottom she would Die, if it spread it self immediately upon the Urin it shew'd an Increase of the Distemper, but if it spread very slowly there would be an abatement of the Disease.

Plague.

It is a common Observation, that notwithstanding the Plague frequently Rages at *Surate*, the Europeans are seldom infected with it. Mr. Ovington tells us, that when he was there, it had continued for six Years without intermission, tho' not always with equal Fury. That there was some abatement of it during the Monsons, when the Air was cool'd, and the Weather Tempestuous. Its greatest Paroxysms were immediately before and after that Season, when there were sometimes three hundred buried in a Day, and yet not one *Englishman* was affected by it. This our Reverend Author says, the *Indians*, as well as himself, ascrib'd to an extraordinary Providence,

dence, observing that those *Indian* Servants, which constantly attended the Factory in their Chambers, dropp'd down Dead in a few Hours after they were come from the Factory. Something however he thinks ought to be imputed to Second Causes; as to the *Europe-ans* living upon a better Diet, and drinking plenty of good Wine, which the *Indians* do not. However, he says, when he observ'd how Languid and Feeble many of the *English* were at some times of the Year, and consequently much less able to repel a contagious Disease than the Natives, he could not but be of Opinion that Almighty God display'd an extraordinary Power in their Preservation. But why Providence should make so remarkable a Difference between the *English* of *Bombay*, and those of *Surate*, is not easy to account for. At *Bombay*, which is the next *English* Settlement to *Surate*, this Gentleman tells, that the Case is the very reverse, that the immoral Lives of the *English* there draws down the Judgments of Heaven upon them, and they are swept away much faster than the Natives; and yet these Places are under the same Government, and frequently have the same Governor. Upon the whole therefore I think we may reasonably conclude, that the Health of the *English* in one Place, and their want of it in the other, is chiefly owing to natural Causes: Especially since the *English* are not always exempted from the Plague in *India*, for another Reverend Gentleman who attended Sir *Thomas Roe* in his Embassy to the great Mogul, tells us, That *Amadabat* being Visited with the Pestilence when the Court was there, in the space of nine Days seven of the *English* in the Ambassador's Family were

were swept away by it ; that none of those who died lay sick above twenty Hours, and the major part of them were Well, and Sick, and Dead in twelve Hours : that those who died, their Bodies were all on fire from the moment they were seiz'd ; and when they were Dying, and Dead, broad Spots of Black and Blue appeared on their Breasts, and their Flesh was so excessive Hot they could hardly bear to touch them after they were Dead. On those who recovered (for all of them had it but the Ambassador) great Boils arose of a thick, yellow, watery Substance, which burnt and corroded their Skins when they broke, wherever it touch'd.

But to return to the *Indian* Physicians and their Patients, It is a Notion very current among the popish Missioners, as well as the Protestants, that the *Bramins* cure most Distempers by Charms ; which I believe they do full as often as our cunning Men here, and like them they tie little bits of Paper about the Patient's Arms or Neck with some unintelligible Jargon, which no doubt amuses the common People, tho' it is certain they use natural Means besides, which there wou'd be little Occasion for if the Devil had so great a Share in the Matter as is imagin'd. But in no Instance, 'tis said, they make use of Charms more than in recovering People who are bitten with Serpents, which I am apt to think proceeds from the Ignorance of our *English* Surgeons in the proper Remedies, who therefore ascribe those Cures of the *Indians* to Magick : but besides other Means the *Indians* use in this Case, they always keep the Patient awake, and as I remember they sing and play to him as they do to the Snakes when they dance.

Some

Some *Europeans* have much cry'd up the Virtues of the Snake-Stone in this Case; Mr. *Ovington* relates, that one of his Servants walking in the Grass was bitten by a Snake, which twisted about his Leg and brought the Man to the Ground, by causing in him a Deliquium of Spirit even to expiration almost; whereupon an *English* Merchant happening to have one of these Snake-Stones about him, apply'd it to the Wound and cured him. It is a small artificial Stone almost flat, with a little protuberance in the middle, and of a grey Colour; the Composition of it is the Ashes of burnt Roots mixt with an Earth found at *Diu*, a *Portuguese* Town in *India*. This Stone, 'tis said, being apply'd to the Part invenom'd sticks fast, and by its powerful attraction sucks out the Poison till the Pores are full and then falls off, and being put into Milk, emits the venomous Matter it has imbib'd and recovers its Alexipharmick Quality again, and may be apply'd as before; and if this Stone be scraped into a Glass of Wine, or any other Liquor, and taken inwardly, it is reputed to be a most powerful Medicine against malignant Fevers, &c. A hot Iron or a burning Coal also, 'tis said, apply'd to the Part that is bitten by a Snake, will draw out the Poison; but for ought I cou'd learn when I was in *India*, the Cure of these Wounds were left to *Indian* Physicians, and the pretended Virtues of the Snake-Stone were generally exploded.

The Mechanicks and Artificers of this ^{Handicrafts.} Country are much admir'd for the fine Calicoes and Muslins that are made here; some of their Muslins are so exceeding fine, that 'tis said, a whole Piece may be drawn thro'

a Ring, and if a piece be torn in half, they will set it together again so that it shall not be discern'd where it was torn. They have an Art of drilling Holes through China Ware, and sewing it together with Brass Wire, that a Bowl broke into half a Dozen Pieces, will hold Liquor as well as ever it did at first.

The Chints and Callicoes on the Coast of *Cormandel* are painted with a Pencil by the meanest of the People, but those to the Northward are printed; however the Dye of the one or the other never wash out. They do not only paint Birds and Beasts, Flowers and Trees, but will draw the Picture of a Man tolerably well, at least they will copy after our best Pieces, so that it must be a good Judge who can discern the Difference; and for inlaying in Ivory there is no People exceed them. The Gold-Smiths work curiously in Filigrane, and imitate any Gold-Smiths Work that is made in *Europe*; and yet the Forge and all the Tools they make use of, are not worth ten Shillings, and we frequently see them at Work in the Sand in the middle of the Street, a Gold-Smith being but a mean Employment here. The Cement their Builders use is much harder than their Bricks, being made of Sea-Shells, and they will Terras the Roof of a House, or lay a Floor with it, that shall be like one entire Stone, and full as hard. There are very good Ship-Carpenters who will imitate the *English* Model exactly; what they fail most in, is Iron-Work. They make no Clocks or Watches, Gun-Locks or any hard Ware that requires good Springs; however, 'tis said they Forge very good Sword Blades in some Parts

Parts of *India*, of the Scimeter make as well as Crices or Ponyards.

The Day among the *Indians* is divided into Measure four Parts, and the Night into as many, for Time: which they call *Pores*, and these they subdivide again into eight Parts, which they call *Grees* or *Gari's*, and measure them according to the antient Custom, by Water dropping out of one Vessel into another. There is a Person appointed who always stands ready to turn up the Vessel again when all is dropped out, and to strike with a Hammer upon the Brim of a concave Piece of Metal like a Pewter Dish, (hanging by the Brim on a Wire) the Number of the *Pores* and *Grees* as they pass; but this Method is only used in some great Towns, the common People are content to guess at their time in the Country, having neither Clocks or Hour Glasses, nor is it very difficult to know what time of the Day it is in the Southern Part of *India*, the Sun rising and setting constantly about six, and the Weather for the most part clear.

It is frequently said there is no such thing as hereditary Honour or hereditary Estates & Estates in *India*; and this may be true enough if spoken of the *Moors*, there being no other distinction among them, but what their respective Posts in the Government create: The greatest *Nabobs* and *Omrab's* are often Natives of *Persia* or *Tartary*, and when they die, whatever they have heap'd together devolves on the Crown. The *Nabob* I take to be the Governor of a Province, but he may be an *Omrab* too, as all great Officers, Civil and Military are call'd. The Distinction that is made among the *Omrab's* is according to the Extent of their Command; he that

is to furnish a thousand Horse, has a Country allotted him sufficient to maintain them, and is respected accordingly, and tho' his Estate and Effects devolve on the Crown, and his Post is bestowed on a Stranger when he dies, yet if he have behav'd well, the Emperor seldom fails to make a Provision for his Children and Family, and his Sons stand very fair for Preferment at Court. It may happen indeed that a Son of an *Omarah* may be a Mechanick or a Beggar, but this is not usual as far as I can learn, however the Writers of the *Indian* History may have represented this Matter; and for the Encouragement of Trade in Cities and Maritime Places, the Merchants Houses descend to their Children.

But if we speak of the *Pagans*, the Original Inhabitants of *India*, who are twenty to one, nay, some say there are a hundred *Pagans* to one *Moor*, there are no People seem to stand more upon Birth and Honour than these, as is evident from their different Casts or Tribes, who will not intermix, or even eat with those of an Inferior Cast for the World: But here Honour and Wealth do not always go together, for the *Bramins*, who are their prime Nobility as well as their Priests, are sometimes very poor, and yet no Men can be had in greater Veneration than they are by all the other Casts. The next most honourable Cast, are the *Rajaputes*, or *Rasboots*, as they are generally call'd, and these are Soldiers by Profession. The *Raja's* are the Princes who possess the Mountains, and these *Rasboots* I take to be their Vassals, who engage in all their Quarrels, as the *Highlanders* of the Clans in *Scotland* used to engage under

under their respective Lords. These *Raja's*, tho' they are most of them tributary to the Mogul, retain their own Religion and Laws, and their Honour and Inheritance descends to their eldest Sons, so that it is far from being universally true, that there are no such things as hereditary Honours or Estates in *India*; and I believe there is no Instance that ever the Mogul appointed an *Omrab* to succeed a *Raja*, even when the *Raja* has been taken in Rebellion and beheaded, but his eldest Son or some near Relation of the same Family always succeeds; for should he attempt to send a *Moorish* Governor amongst them, whose Religion they abominate, it would probably cause a general Insurrection among the *Raja's*. And this leads me to treat next of the Government of *India*.

CHAP. X.

Treats of the Mogul's Court, his Officers and Women, and of the Succession to the Empire; of his civil Government, Laws and Punishments, and of his Camps, Forces, Revenues, Coin, Weights, and Measures.

THE Mogul has no standing Council of State like other Princes, but the Affairs of the Empire are manag'd by four or five great Officers who receive their Orders from him, and report the State of the several Provinces to him. As the Emperor gives a particular Name to every Officer he advances, so he always takes a new magnificent Title himself on his Accession to the Throne, as *The Conqueror of the World; the Ornament of the Throne*.

Throne, and the like. But Coronations are not known in this Part of the World, nor does the Prince ever wear a Crown. He sits himself as Judge of all criminal Matters in the Province where the Court resides, as his Governors do in their respective Provinces. The Emperor's Sons have the Title of Sultans, and his Daughters of Sultana's, and the Viceroys that of *Nabob*. The next in degree which answers to our Nobility, have the Title of Chan, or Caun, as it is pronounc'd, and are distinguish'd by the Names they receive upon their Advancement, as *Asaph Chan* the rich Lord, *Chan Channa* Lord of Lords. One of the Moguls, it seems, gave his chief Physician the Name of *Mocrib Chan*, or Lord of his Health, and these Names are usually expressive of some peculiar Excellency, supposed to be in the Person preferr'd. The great Military Officers are called *Omrab's*, and one who has been General, *Mirza*. The chief Eunuchs are Treasurers, Stewards and Comptrollers of the Household. His other great Officers are the Secretaries of State, the Governors of the Elephants, the Master of the Tents, and the Keepers of the Wardrobe, who are entrusted with the Jewels.

Women. The Women of the *Haram* or *Seraglio*, as it is usually call'd, are either Wives or Concubines, Princesses of the Blood, Governante's, or Slaves. Those which are call'd Wives, and are contracted with Ceremony, seldom exceed four, what the Number of the Concubines are is uncertain; but it is generally agreed they amount to above a Thousand. The Mogul never matches with the Daughter of any Foreign Prince, but usually with the Daughter of some great *Raja* of his own

Court.

Country, notwithstanding they are Idolaters ; sometimes he will advance the meanest Slave to that Dignity, if she please him, and the first Son he has by any of these Wives, is look'd upon to be Heir to the Empire ; tho' the longest Sword usually carries it, and whoever possesses himself of the Throne, immediately destroys all his Brothers, and their Male Issue. But what is very observable, is, that we never hear of above one Son of any one Wife, that ever comes to Man's Estate, which has given Occasion to some to conjecture that the rest are dispatch'd as soon they are as born. The Emperor always gives some fine Names to his Wives, as he does to his great Officers, one was called the Light of the World ; another the Crown of the *Mahal*, &c. Their Apartment-Palace. are said to be extravagantly fine, and their Gardens beautiful, Shades, Rivolets, Cascades, and Grotto's, render those Abodes so Cool and Refreshing, that the Heat of the Climate is not perceiv'd.

The young *Sultans* are Married at thirteen or fourteen Years of Age, and then have a separate Court, little inferior to that of the Emperor's ; and when they come to Age are sent to distant Governments, except the Heir apparent to the Crown, who remains near his Father. The young Sultaneesses are bred up with all the tenderness and softness imaginable, and are not under so strict a Restraint as the other Women, and there do not want Instances of the Emperor's indulging them in their Gallantries, which is the more reasonable, because the Royal Blood must never match with, and be under the Controul of a Subject. The Number of Jewels and precious Stones, which 'tis said the Ladies of the Seraglio wear, exceeds all

all belief. Their Cloaths are as thin, and light as possible, suitable to the Heat of the Climate. A certain Author tells us, that the Silk they wear is wove so very fine, that the whole Habit weighs but a few Ounces, and that their Linnen is transparent. The Governante's of the young Princesses, and those who are Spies upon the Conduct of the King's Women, are a considerable Body in the Seraglio; and 'tis said, have a great share in the Government of the Empire: If this Prince has any Council, it is compos'd of these Ladies, for it is by their Influences the great Offices of State, and Governments are dispos'd of, and every one of them have a Title answerable to some great Office. One is stil'd prime Minister, another Secretary of State, another Viceroy of this, or that Province; and each Lady maintains a Correspondence with the Minister, whose Title she bears, and there are Eunuch's perpetually carrying Letters backwards and forwards between them. It is by the Interposition of these Ladies that all Business of Consequence is effected, who have better Opportunities of representing things to the Emperor than his Ministers have without Doors. The Emperor is serv'd altogether by Women in his Retirement, and has a Guard, 'tis said, of *Tartar* Women arm'd with Scimitars and Bows, who have the care of his Person. There are besides a Multitude of Eunuchs who guard the Gates, and all the Avenues to the Palace, who, 'tis said, have a very difficult Province; for if they are too strict they procure the Hatred of the Queens and Princesses, who sometimes bear a great Sway; and on the other Hand, they run the Hazard of their Lives if they are too Complaisant.

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The Emperor, and other great Men, it seems, do not come near their Women after they have pass'd a certain Age, some say after they are five and Twenty, others Thirty: However, they have never the more Liberty, but are still guarded as strictly as ever. A Reverend Divine of our own Country, who was at the Mogul's Court, tells us of a Piece of Cruelty which was exercis'd upon one of these Women when he was there for Kissing an Eunuch, with whom the Emperor surpriz'd her: He order'd a Pit to be dug, and the Woman set in the Ground up to her Neck, her Head only being above the Ground, and the Earth ramm'd close about her, and thus she stood in the scorching Sun for two Days, till at length it kill'd her, crying out all the while, as long as she could speak, oh my Head! my Head! the Torture being Insupportable; and to add to her Misery, the offending Eunuch was brought to the Place and torn in Pieces by an *Elephant* before her Eyes. The Execution was done near the *English-House*. This Lady had manag'd her Business so well in the *Mahal*, that she had laid up a Hundred and Sixty Thousand Rupees, which fell to the Emperor, as all their Jewels and Riches do when they Die.

Ambassadors,

The Mogul is above sending any Ambassador to a Foreign Court, looking upon the rest of the Princes of the World to be much Inferior to him, neither does he treat Ambassadors as Representatives of their Prince, but as common Messengers. The Mogul's Letters, and Orders are received with as much Reverence as if he himself was present, for the Governor to whom they are sent, having Intelligence they are upon the Road, rides out

out with all his Officers to meet the *Pattamar*, or Messenger, who brings them : He no sooner sees the Packet, but he alights from his Horse and falls down on his Face to the Earth, then he takes them from the Messenger and lays them on his Head, whereon he binds them fast, and returning back to the Court where he usually dispatches Business, he reads them, and returns an Answer without delay.

When any Person is sent to a Government he never shaves himself, 'tis said, or cuts his Hair till his return (tho' they Shave almost every Day at other times) to shew his concern for being out of his Prince's Presence.

The Mogul shews himself to the People three times a Day, the first is at Sun rising from a Gallery, or if he be in the Field from a Pavillion facing the East, on a Place rais'd seven or eight Foot above the Ground : At which time crowds of People resort thither to give him the usual Salam, crying out as soon as they see him, with a loud Voice, *Padsha Salamet*, or *long Life and Health to the great King*. At Noon he shews himself at another Place, rais'd like the former and standing to the South ; and a little before Sun-set, on the West-side of his Palace or Pavilion, being always usher'd in and out with Drums, Trumpets, and other Wind-Musick : And at any of these times if any Man, tho' never so mean, has a Petition to the Emperor, it is receiv'd. At seven he retires to his Baths, or *Guzalcan*, as 'tis call'd, which are made as light as Day by a vast Number of Flambeaus, and here he sits and talks with some Familiarity with his principal Ministers.

Admini-
stration of
Justice.

The Mogul, as has been observ'd, administers Justice himself in Capital Cases, as his Viceroy's

Viceroy's do in their respective Provinces; but there is the Catul who apprehends Offenders, and inflicts Punishments upon little Criminals; the Cadi is Judge in Civil Cases between Man and Man, and of Marriages and Divorces.

There are no written Laws in the Empire; however certain Punishments are usually inflicted on certain Crimes, as Murder and Theft are punish'd by Death, but the Manner of the Execution is entirely in the Breast of the Prince or his Viceroy. They never suffer Malefactors to lie above a Night in Prison, and very often not at all, for if the Offender be apprehended in the day time, he is immediately brought before the Governor and either acquitted or condemned, and from Judgment he is hurried to his Execution, which is usually done in the *Bazar* or Market-place; some Malefactors are hang'd, others beheaded, some impal'd on sharp Stakes, some torn in pieces by wild Beasts or kill'd by Elephants, and others bitten by Snakes. If an Elephant be commanded to dispatch a Criminal immediately, he stamps upon the Wretch who lies trembling before him, with his broad round Foot, and crushes him to death in a Moment; if it be intended he should feel his Death and die in Torture, the Elephant breaks first the Bones of his Legs, then his Thighs and Arms, and leaves him to die by the Wounds he has given him. Sir Thomas Roe relates, that when he was at the Mogul's Court, a hundred Thieves were brought chain'd before the Mogul with their Accusation, and the Mogul immediately ordered 'em to be carried away, the chief of 'em to be torn in pieces by Dogs, and the rest to be

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put to death in the ordinary way ; accordingly the Prisoners were divided into several Quarters of the Town, the chief of them was torn in pieces by twelve Dogs before the Ambassador's House, and thirteen of his Fellows at the same Place, had their Heads tied down to their Feet, and their Necks being chopp'd half off with a Sword, they were left naked and bloody in the Streets, where they became a great Annoyance to the Neighbourhood.

As the Mogul expects Presents from all his Subjects whenever they Address him, so he does from Ambassadors and Foreign Ministers, and suitable to their Presents generally is their Reception. His Stile however of writing to Foreign Princes, is condescending and obliging enough, as appears by the Introductions to those Letters the Mogul sent to King *James* the First, which are Curiosities I'm sure my Reader will forgive my incerting : They were written in the *Persian* Language, and the first of them begins thus :

The Mo-
gul's Stile
in wri-
ting to a
Foreign
Prince.

U N T O a King rightly descended from his Ancestors, bred in Military Affairs, cloathed with Honour and Justice, a Commander worthy of all Command, strong and constant in the Religion which the great Prophet Christ did teach King *James*, whose Love hath bred such an Impression in my Thoughts, as shall never be forgotten; but as the smell of Amber, or as a Garden of fragrant Flowers, whose Beauty and Odour is still increasing; so be assured, my Love shall still grow and increase with yours. In another Letter he says,

W H E N

WHEN your Majesty shall open this Letter, let your Royal Heart be as fresh as a Garden, let all People do Reverence at your Gate, let your Throne be advanced higher, amongst the great Kings of the Prophet Jesus; let your Majesty be the greatest, and all Monarchs derive their Wisdom and Counsel from your Breast as from a Fountain, that the Law of the Majesty of Jesus may revive and flourish under your Protection.

The Letters of Love and Friendship which you send me, the present Tokens of your good Affection towards me I have received by the Hands of your Ambassador Sir Thomas Roe, who well deserveth to be your trusty Servant, deliver'd to me in an acceptable and happy Hour, upon which mine Eyes were so fix'd, that I could not easily remove them unto any other Objects, and have accepted them with great Joy and Delight. In a third Letter he says,

HOW gracious is your Majesty, whose Greatness God preserve. As upon a Rose in a Garden, so are mine Eyes fixed upon you. God maintain your Estate, that your Monarchy may prosper and be augmented, and that you may obtain all your Desires worthy the greatest of your Renown; and as your Heart is noble and upright, so let God give you a glorious Reign, because you strongly defend the Law of the Majesty of Jesus, which God make yet more flourishing, for that it was confirmed by Miracles.

Notwithstanding the Empire of the great Mogul is of that vast Extent and exceeding populous, the Civil Government of this Country creates but very little trouble to the Mogul or his Ministers, for all the Raja's or pet-

ty Sovereigns who are possess'd of the mountainous and enclos'd part of the Country, and are fourscore or an hundred in Number, are allow'd to govern their People by their own Laws, tho' they have submitted to his Power. And as for the *Pagan* Inhabitants of the open Country, they are of so peaceable a Disposition, and so submissive to their Mahometan Masters, that they very rarely give Offence. The *Raja's* have no written Laws to govern their Subjects by any more than the *Moors*, but their Administration is much milder than that of the Mogul. As they are in a State of Subjection themselves, and always meditating how they may throw off the Mahometan Yoke, they endear their Subjects to them as much as possible, and use them as their Children rather than their Vassals. I proceed now to give an Account of the Mogul's *Leskar* or Camp, in which he generally spends two thirds of the Year.

The
Camp or
Leskar.

The Camp is always pitch'd in one Form, which is pretty near round, and a Detachment always marches before and clears the Ground, that the Streets may lie in their usual regular order, so that let the Camp remove never so often it has the same Face, and you know where to find every Man readily. The whole Circumference seldom takes up less than twenty Miles, as will easily be believ'd if we consider that the Military Men are not less than a hundred thousand, who have their Wives and Families with them, and that all manner of Trades and Professions follow the Camp. The Tents are for the most part white, like the cloathing of the People, except the Mogul's, which are red and pitch'd in the Center of the Camp, erected

erected much higher than the rest, from whence he has a compleat View of the whole Army. And as the young Sultans and Sultana's, the Queens and the whole Seraglio almost take the Field, the Emperor's Quarter is as large as a considerable Town, this is call'd the *Atasckanba*, which no Man is suffered to approach within a Musket Shot. It is surrounded with Canats about ten Foot high, which are made to fold together like Screens, and serve instead of a Wall; this Enclosure is guarded by the Troops of the Household, and other great Bodies of Horse and Foot. The Tents of the *Omrab's* stand at a distance round about the Emperor's, those of the first Quality nearest, and the inferior People take up the remotest parts of the Camp. The Streets are wide and strait, and the chief of them run in a direct Line from the Royal Quarter; there are Shops and all manner of Trades carried on as in a City. Every *Omrab* or General encamps with his own Men, and in every Quarter there is a *Bazar* or Market-place where Provisions are sold almost as cheap as in Garison; and among other things, the Mogul's Camp is the greatest Market for Diamonds in the World. The Camp seldom moves ten Miles at a time, and they generally choose a part of the Country where they may be well supplied with Water, and possibly it was from these People that the *Europeans* took the Hint of carrying Boats or Pantons along with them for the passing of Rivers, for the *Indian* Armies have always a great Number of Barges on Carriages in their Camp, which the Mogul uses to take his Pleasure upon the Lakes and Rivers, as well as for the passing over his Army. He
also

also carries with him Hawks, Dogs, and Leopards bred for the Game, so that as he ranges from one end of his Dominions almost to the other, he divides his time between his Recreations, and his enquiries into the Conduct of his Viceroys and Governors, and by thus shewing himself once in a Year or two, he strikes a Terror into the *Raja's*, and keeps them within the Bounds of their Duty. In these Marches the Mogul's Women are carried some of them in Coaches, others in Palanquins upon Mens Shoulders, others in little Towers upon the Backs of Elephants, and some of the meanest of them in a kind of Cradles hanging on the Sides of Camels, all of them covered close and attended by Eunuchs, having an advanc'd Guard before 'em to clear the Way ; for tho' it wou'd be impossible to see them, yet it would be thought a Crime even to look that way, and the Men are frequently ordered to quit the Villages thro' which the Road lies, till the Ladies are pass'd.

Forces of
the Mo-
gul's.

As to the Mogul's Forces, he allows Pay for a Million of Horse, not that it is to be suppos'd or ever expected, that the whole Number should be rais'd and in actual Service. For Instance, the Viceroyship of *Patan* is said to maintain five thousand Horse, and the Pay allow'd for each is 200 Roupies *per Ann.* * but the Viceroy is oblig'd to keep up but 1500 Men, and the Pay of the rest goes into his own Pocket, so that instead of a Million of Horse, if we reckon about three hundred thousand in the whole Empire, we shall come pretty near the matter ; but besides these, there are the Forces of the *Raja's*, or *Pagan* Princes, whom the Mogul has in his Pay, which

*A Roupie
is 2s. 3d.

which may amount to as many more: These Princes bring into the Field, some five, others ten, and some twenty thousand of their *Rasboots*, who are the only fighting Cast among the Idolaters. These Troops are generally, if not always, Foot, notwithstanding some Writers make them to consist of Horse, for as has been observ'd, there are no Horses fit for the Service in *India*, and the *Raja's* living in the Heart of the Country, it is not easy to conceive how they shou'd import such vast Numbers of Horse as are mentioned; besides, their Country being Woody and Mountainous is very improper for Horse, and in the Territories of the *Raja's* where I have been, which were some of the most considerable, there was not a Body of Horse to be seen: It is not impossible indeed, but they may have Horse in other parts of *India*, but I never cou'd learn they had; and as has been observ'd already, their Situation is very improper for Horse. The Mogul has also some *Moorish* Foot in his Service, but 'tis his Horse that he principally depends on; when he attacks any rebellious *Raja* in the Defiles and Passes in the Mountains, he is forc'd to order some Loyal *Raja's* with their *Rasboots* for that Service, and nothing is more common, as one observes, than for a *Raja* to make his Submission and Presents to the Mogul while he is in his Neighbourhood, and disclaim any Allegiance to him when he is at four or five hundred Miles distance; so that the Peace of this Country is yet in a very unsettled Condition, even in those Places which have acknowledged the Mogul, and in the Mountains of *Gate*, which run the whole length of the Peninsula, there were lately no less than
seventeen

seventeen confederate *Raja's* who boasted they never had submitted to the Mogul's Arms.

But to return, the Mogul has besides the Troops already mention'd, several Companies and Regiments, which may properly be call'd the Body Guards or Troops of the Household, First there is a Regiment of four thousand Men, call'd the Emperor's Slaves, to express their Devotion for the Person of their Prince. This is the most honourable Body among the Mogul's Troops; their Captain is call'd the *Daroga*, who is an Officer of great Authority, to whom the Command of the Army is sometimes committed. Every Soldier who is admitted into this Battalion is mark'd in the Forehead, and out of these the *Mansebdars* or Subaltern Officers are taken, who by Degrees are preferr'd to the Dignity of *Omrab's*, which answers to our general Officers. There are also the Guards of the Golden Mace, of the Silver Mace, and the Iron Mace, who carry a Club or Mace on their Shoulders, with a large Ball or Globe at the end plated over, the Soldiers whereof are differently mark'd in the Forehead, and their Pay is proportion'd to the Metal with which the Mace is cover'd. All these Bodies are pick'd Men, whom their Courage has recommended; and it is necessary to have serv'd in one of these Battalions to be qualified for a Post in the Government, As to the rest of the Army,

The Arms of a Horseman are a Broad Sword bending a little backward, and a Crice, a Bow and a Quiver of Arrows, a Launce, and sometimes a short Piece like a Carbine, and to this is added a great Shield, so that they are really incumbred with Arms.

A Foot Man carries also a Sword and Dagger, a Shield, a Bow and Arrows, and sometimes a Match-lock Musket, and others of them carry Pikes instead of Muskets: They have also heavy Artillery, but are generally oblig'd to *European* Gunners to manage them; some short Pieces I have already mentioned, which carry a Bullet about as big as a Tennis Ball, and are fir'd from the Back of an Elephant; there are also about threescore small Field Pieces which attend the Grand Army.

As to their Manner of engaging, every *Raja* and every *Omrah* commands his own Men, and as with us the Front, with them the Center is the Post of Honour. The General is surrounded by his proper Troops, and from his Elephant is a Witness of their Behaviour. Their Troops sometimes charge with great Bravery, but observe no Order; Rank and File are Terms they are perfect Strangers to, insomuch that a small Body of disciplin'd *Europeans* will drive thousands of *Indians* before them. If they make any Impression on you it is at the first; if you keep a close Order and sustain their first Charge, you will immediately see them in Confusion, and they must be pretty much elevated with Opium before they will attack a regular Body in the open Field. Their Method of carrying on a Siege I learnt from an intimate Acquaintance of mine who went with a Detachment of the *English* Troops to the Relief of the *Danes* at *Trincombar*. As for the Occasion of the War or the Justice of it, that, like a true Soldier, he did not much enquire into, but he understood in general, that the *Dutch* envying the *Danes* the Possession of that Town, which is one of the largest and

best fortified the *Europeans* have upon the Continent of *India*, had incited the King of *Tanjour*, in whose Dominions *Trincombar* stands, to lay Siege to it, and furnish'd him with *European* Engineers, and the *Dutch* were to give that Prince a Tun of Gold for the Town when it shou'd be taken. The *Indians* were so extremely cautious, that they begun to open their Trenches above a Mile from the Town, and carried on two Attacks; the Earth being a light Sand they drove down the Bodies of Coco Nut-Trees instead of Stakes, both on the inside and out, and fill'd up the Space between them with Sand, so so that their Trenches were almost as thick as a Town Wall, and very high, and they were perfectly cover'd from our Fire. They had about twenty or thirty thousand Men employ'd in this Siege, and with incredible Labour and Patience, in about five Months time, they brought down their Trenches within Pistol Shot of the Walls, and with their Batteries had almost ruin'd one of the Bastions when the *English* Reinforcement arrived. The *Danes* expected every Day a general Assault, and were preparing to remove their Effects into the Fort and quit the Town, and indeed they gave the Enemy very little Disturbance as far as I can learn, in carrying on their Works, for the Garrison did not consist of more than two hundred *Europeans*, as many *Indian Portuguese*, and about a thousand Blacks, and besides the Fort they had to defend, the Circumference of the Town Wall was not less than a Mile and half; it was fac'd with Stone indeed, but had no Ditch, and therefore the *Danes* to prevent the Enemy scaling

scaling it, had set high Pallisadoes upon the Top of the Ramparts.

A Day or two after the *English* arriv'd, a Sally was resolv'd upon, and about Sun-rise one Morning, a Detachment of the Blacks march'd out of a Postern, and were follow'd by the *English*, but the Blacks were no sooner out of the Gates, than they open'd to the Right and Left, and made room for the *English* to advance, never intending to engage themselves. A Body of the Enemy mov'd out of their Trenches to oppose our Troops, and came on in tolerable order, with their Broad Swords and Shields, without shooting an Arrow or firing a Piece; they were all decently cloath'd in white Vests and Turbants, and seem'd determin'd to engage our People Hand to Hand in the Plain between the Town and the Trenches. The *English* Officers were in some Pain seeing this Body of *Indians* advance with that Resolution, knowing their Men were several of them new rais'd and mix'd with *Portuguese*, on whom there was very little dependance, but our great Guns from the Walls beginning to play upon the Enemy, put them into Confusion, and they retir'd to their Trenches with much greater haste than they came out, and our Men advancing while they were in that Consternation, drove them still further, but there being no Preparations made for levelling the Trenches, and the Day growing hot, the *English* retir'd into the Town, and the Enemy return'd into their Works without any great Loss of either Side.

A few Days after, it was resolv'd to make another Sally with the greatest part of the Garrison; and accordingly they march'd out

at the great Gate which fac'd their principal Attack; the Black Soldiers, according to Custom, retired under the Walls almost as soon as they were out, to make room for the *Europeans*; the Enemy kept close in their Trenches firing at us, but between the two Attacks upon the Plain, there stood a considerable Body of Musketeers and Pikemen, against whom the *English* Commander thought fit to advance, but he had not marched many Paces before an unlucky Ball wounded him in the middle of his Foot, which compell'd him to quit the Field. The next Officer hereupon took upon him the Command of the *English*, and led them towards the Enemy, who were drawn up in the Plain; that Body retreating, drew the *English* so far from the Town, that they were intercepted by the *Moorish* Horse, and the *Danes*, whom the *English* expected to have supported them, never advanced a Step. In this Exigency the *English* Officer resolv'd to throw himself into the Enemy's Trenches, finding it impossible to retreat into the Town over the Plain, and having thrown some Grenades into the Trenches, the *Indians* were so complaisant to quit them, and make Room for the *English*, who march'd along them towards the Town till they came to the end of the Works, here they were met again by the *Moorish* Horse, but upon making one general Fire, in which great Execution was done, the Horse scour'd off and left the *English* at Liberty to march on to the Walls, where they found the *Danes* drawn up in perfect Security. In this Action the *English* were one half of them kill'd or wounded. Among others, one of the Grenadiers, a drunken Shoemaker, receiv'd twelve
or

or fourteen Wounds, and yet was brought alive into the Town and recovered. It seems a *Moor* had his Horse shot under him, and being on foot, the Grenadier with the Bayonet at the end of his Piece made a Thrust at him, which the *Moor* put by with his Shield, and at the same time wounded him with his Broad Sword on the Head and brought him to the Ground, the rest of them as they pass'd by, had every one a Stroke at the Grenadier, till he was rescu'd by some of his Comrades and brought off. This Fellow's Skull was found to be fractur'd in two places, besides several other deep Wounds; and he was told by the Surgeons, that if he did not forbear drinking he was a dead Man, but he got drunk in two or three Days, which however did not prevent his Recovery. By this Relation we may observe that the *Indians* are not altogether destitute of Courage, and 'tis certain they have challeng'd the best Men in our Troops to engage them single handed: Notwithstanding, it is certain a Battalion of disciplin'd Soldiers will drive five thousand *Indians* before them. To proceed, the Enemy having brought their Approaches pretty near the Walls, we continu'd to ply them with Grenades and Shells from our Mortars, against which their thick Trenches were no Security, and thus harrassing them from time to time, they thought fit, after having lain before the Place six Months, to raise the Siege. This Siege was not near so terrible to those within the Town, as a Siege in *Europe*, for the *Indians* do not yet understand the use of Bombs and Mortars, and it being a sandy Soil it was very unfit for Mining: The greatest Inconvenience

ence was the brackish Water, the Enemy being possess'd of their best Wells; and the *Dutch* of *Negapatan*, which lies about four or five Leagues from *Trincombar*, according to their wonted Humanity; instead of supplying the *Danes* as they might have done by Sea, whipp'd their Messengers they sent to desire a Supply, and sent them back without.

War Ele-
phants.

As to their War Elephants, they can be of little Service against *Europeans*, who know how to manage their Artillery and Grenades; indeed against an Enemy like themselves, they may be of Service, for an Arrow, or even a Musket Shot at any distance, will hardly penetrate so far as to disable them, and they must certainly bear down all before them by their mighty Strength. If the Governor gives the Elephant a heavy Chain, or a Bar of Iron, or any sharp Weapon, he will manage it with his Trunk as well as a Man wou'd with his Hands, and with his Trunk alone, if he strikes a Man in earnest, he will break his Bones. We had an Instance that Elephants will not easily be disabled by Musket Shot, in the Surprize of the *English* Town adjoining to Fort St. *David's*, a *Moorish* Officer with about seven or eight hundred Men, pretending that he had been collecting the Mogul's Revenues in the Country, and that he was in danger of being attacked and plundered by the Mountaineers, desir'd the *English* Governor that he might Quarter in the Town one Night, and the next Morning he wou'd march away; which being permitted, the *Moors* behav'd themselves very quietly till the rising of the Sun, when having perform'd their Devotions with much Solemnity, on a sudden they set upon some of the Guards

Guards who were posted at the Gates, and cut them in pieces, but the Garrison immediately assembling under Arms, drove them out of the Town. In this Skirmish the *Moors* to save themselves from our Fire, drew the Elephants cross the Streets, and abundance of Shot were lodg'd in their Sides, which were afterwards pick'd out without any further damage to the Monsters.

I proceed now to enquire into the Treas-
 ure and Revenues of the Mogul, which arise from the Product of the Ground, the Labours of the People, the Customs of the Sea-ports, the Estates of great Men which devolve on the Crown by their Deaths, and Presents from the Subjects, who never approach their Prince or Governor empty handed. The Viceroy of every Province, 'tis said, is oblig'd to answer the Crown such a certain Sum, which he raises out of the Manufactures and the Product of the Soil; this part of the Revenue therefore may easily be computed; and *Manouchi*, who resided in the Mogul's Court forty Years, makes these alone amount to three hundred eighty seven Millions one hundred and ninety four thousand Roupees, which he reckons to be of the Value of half a Crown, but the just Value is two Shillings and three Pence, and then the annual Revenue of the Provinces may be reckon'd to be between forty and fifty Millions *Sterling*; and much the greatest part of the Troops being maintain'd by the respective *Omrab's* and *Raja's*, this may be look'd upon also as a considerable Addition to the Revenue, it saving the Crown a prodigious Expence. The *Raja's* also many of them yield a yearly Tribute, but then as many of them receive large Pen-
 sions,

Revenue
 of the
 Crown.

sions, one perhaps may balance the other; but the Wealth he possesses himself of when any of his Viceroy's or rich Governors die, and the daily Presents he receives from his Subjects, must amount to an immense Sum; the Diamond Mines also are an inexhaustible Treasure.

Coin,
Weights
and Measures.

The Coins we meet with in this Country are the Pice or Cash which are Copper, and about the Value of a Half-penny; Fanams a Silver Coin of the Value of Three-pence; the Roupee, another Silver Coin, two Shillings and Three-pence; the Gold Moor or Roupee, which is about the Value of fourteen Silver Roupees, and the Pagoda, so call'd from having the Figure of a Pagoda stamp'd upon it, is of the Value of nine Shillings; the last are coined chiefly by the *Raja's* or petty Princes, they are flat on one side and the other is convex. The Gold and Silver Coins are finer here than in any other Country. Foreigners have their Mints and coin both Gold and Silver, particularly the *English* at Fort St. George; Foreign Coins also are current in this Country, but there is not much of this; for little Matters they sometimes use bitter Almonds, or Sea Shells call'd Blackamoors Teeth, sixty whereof are about the Value of a Half-penny. Whatever Foreign Coin falls into the Hands of the Mogul's Governors is melted down into Roupees, with the Characters of the reigning Emperor, and after his Death, it abates in the Value a Half-penny or Penny, on account of wear, as they pretend, and only the new Coin passes at the full Value.

Great Sums are reckon'd by Lecks, Carons, and Arobs. A Leck is a hundred thousand Roupees. A Caron or Carol, as some call it,
is

is a hundred Lecks, and an Arob is ten Carous.

Their Weights differ in almost every Port, and frequently in the same Port, so that no exact Calculation can be made of them. The common Weight at *Surat* is the Seer, which is about thirteen Ounces $\frac{1}{3}$, and forty Seers make a Maund generally; (the Seer at *Agra* 'tis said, is double that of *Surat*) the Candy varies from five hundred Pounds, to five hundred and seventy; 'tis generally said, that twenty Maunds go to a Candy. Pepper, Affasætida, dry Ginger, Benjamin, Turmeric, Tyncall and Salpetre, have 42 Seers of *Surat* to the Maund, according to Mr. Lockyer. Aloes, Brimstone, Coperas, Long Pepper, Dammer, Sticklack and Wormseed, have forty four Seer to the Maund, and for the most part Goods wherein there is no waste, as Copper Quicksilver, Vermilion, Ivory, Lahor Indigo, Tutanag, &c. are sold forty Seer to the Maund, which holds out thirty seven Pounds $\frac{1}{3}$ English, or three Maunds to one Hundred. At *Carwar* Mr. Lockyer observ'd, that their Seer was about 8 Ounces 19 *d. Troy* Weight, forty two Seer made one Maund, and twenty Maunds one Candy of about $\frac{1}{2}$ 14 l. 14 Ounces.

At *Surat* Corn and Rice and other Commodities which are sold with us by hollow Measure, are there sold by Weight; Silks and Calicoes are sold by the Piece or by the Cobit, which contains twenty seven Inches.

The Coss by which they measure their Roads is also very uncertain, near the Coasts it is about an English Mile and half, but further up in the Country, and particularly about *Brampour*, it is near two English Miles.

A a

Mr.

Mr. *Lockyer*, who very well understood these things, has given us the following Account of the Coins, Weights and Measures used at Fort St. George on the Coast of *Cormandel*, viz.

Most of the Current Money is coin'd by the Company, for which they have a considerable Allowance by the Owners; two Essay Masters regulate the Mint, to whom they give great Salaries for their extraordinary Care. The Pagoda (valued at nine Shillings) is Gold of about $8\frac{1}{2}$ Matts or $86\frac{1}{4}$ Touch, and weighs 2 d. wt. 4 gr. $17\frac{1}{2}$ mt. There are others, as *Allumgeer*, *Negapatam*, *Policat*, Pagoda's, &c. but not in so great Esteem as the *Madrafs* Pagoda's, by about $\frac{1}{2}$ per Cent. more or less; the *Allumgeer* is finest, but want of Weight makes it less desir'd. The *Fanbams* are not coin'd by the Company, thirty six are current per Pagoda, yet in the *Bazar* one may get 36 and sometimes more; they are Dollar-Matt, or Fineness. Doodoes or Cash, are Copper Coins, eight of the former make one Fanam, and ten of the latter one Doodo; they are stamp'd with the Company's Mark, as are the West-Coast Fanams. In the Company's Accounts, six imaginary Cash are reckon'd one Fanam. Roupees that are coin'd here, are three or four per Cent. better than others, being sold 326, when mix'd Roupees are 338 per Pagoda's 100. At the same time Dollars are 15, and $15\frac{1}{4}$ per Pagoda's 10. The *Madrafs* Roupee, Pz. 7 d. wt. 11 gr. is $14\frac{1}{2}$ better than English Standard; so that 7 d. wt. 22 gr. 13 mt. $\frac{22\frac{1}{2}}{26\frac{1}{4}}$ Standard is one Roupee; mix'd Roupees are most common, but neither sort used in Payments at a fix'd Rate; their Value

lue rising and falling according to the demand for Silver.

In Weights, ten Pagoda's are 1 Pollam, forty Pollams one Vils of $3\frac{1}{8}$ Lib. *English*, eight Vils one Maund, and twenty Maund one Candy of 500 l.

Liquid and dry Measures, *viz.* One Measure is one Pint and a half, eight Measures, one Mercall, and four hundred Mercalls are one Garfe.

One Cobit for long Measure is $18\frac{1}{2}$ Inches.

A Corge is twenty in Number, as twenty is a Score in *England*.



CHAP. XI.

Treats of the several Religions profess'd in Proper India, or the Empire of the great Mogul, and the Casts and Tribes into which they are divided.

WE may consider the *Indians* as profess- Religion-
 sing four different Religions. *First*,
 The Original Inhabitants of *India*, who are
 the most numerous by far, are Idolaters.
 II. The *Parsies*, Worshippers of Fire, who
 derive themselves from the ancient *Persians*,
 are another Species of Idolaters, who have
 little Resemblance of the former. III.
 The *Moors* or *Moguls*, who have the Govern-
 ment in their Hands, are *Mahometans*. And
 IV. The *Christians*, who are dispers'd
 throughout *India*, most of 'em Profelytes of
 the Popish Missioners, tho' there are some
 call'd *Christians* of *St. Thomas*, who is sup-
 pos'd to have planted Christianity in this

Part of the World, whom the Missioners found here at their Arrival, and who refus'd to own or submit to the Authority of the Pope.

I begin with the Original Inhabitants of *India*, by some call'd *Hindowns*, who are divided into a Multitude of Casts or Tribes, that will not eat, or drink, or intermarry with any but those of their proper Cast, notwithstanding their Idolatry and Religious Worship are very much the same.

Casts or Tribes.

There are reckon'd three or fourscore several Casts among the *Pagan Indians*, but the three chief, are the *Bramins*, the *Rajaputes* or *Rasboots*, and the *Banians* or *Chontres*; there is a fourth sort of People who abstain from the Flesh of some certain Animals, but not all; and there is a fifth whom they call *Pariars* and *Halicors* who are very numerous, and are employ'd in all vile Offices, as cleaning the Streets and Houses, carrying out their Dead, &c. who make no scruple of eating or drinking any thing whatever, and the Touch of any of these People wou'd defile any of the other Casts.

Bramins.

Of the *Bramins* there are several subdivisions or Casts, some of them eat no Flesh, others eat some kinds of Flesh; some of them marry, and others condemn themselves to a State of Celibacy, and will not so much as look upon a Woman; most of them wash and bath several times a Day: But there are others who never wash at all, for fear of destroying some living Creatures, and as they are apprehensive they may be the Death of some imperceptible Animals by drawing in their Breath, wear a piece of Silk or Muslin before their Mouths. They burn no Wood
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The Indian God IXORA with 3 Eyes and Sixteen hands. 180x110

for the same Reason, and carry a Brush in their Hands to sweep the Place where they sit down, that they may not crush the Soul of any Creature out of its Body ; and some of our Travellers are so merry to relate, that the Sect which refrain from Marriage, do it that no Creatures may be stifled by their Matrimonial Embraces.

This Tribe of the *Bramins* have not only engrossed the Priesthood, but all Learning and the highest Rank of Nobility to themselves. Their Learning consists chiefly in being able to read some ancient Books call'd the *Vedam*, wherein their Law or Rule of Life deliver'd by *Brama*, their great Law-giver, is contain'd. These they get by Heart, tho' great part of them are not well understood by themselves.

The *Bramins*, according to the Popish Missionaries, teach, that their is but one God infinitely perfect, who has been from all Eternity ; but that he created three subordinate Deities, viz. *Brama*, *Wistnow*, and *Routeren* ; that to *Brama* he gave the Power of Creation ; to *Wistnow*, that of Preservation, and to *Routeren*, that of Destroying. But they say, the wiser *Indians* reject the Fable, and ascribe all to the Supreme Being, who by these several Ways has manifested himself to the World. The Missioners also suggest, that the Religion of the *Indians* was deriv'd from that of the *Jews*, and that the Scriptures were formerly communicated to them. Their Account of the Creation of the World, the Flood, &c. having a great Resemblance of the Scripture Story. Father *Boucher* tells us, that a learned *Bramin* assur'd him, that one of their Books gave an Account, that *Brama* made Man of the Dust of the Earth, and plac'd

plac'd him in a Paradise, where was a Tree of Life, and a Serpent ; and after the Fall a Flood, an Ark, &c. Afterwards they make *Brama* to be *Abram*, and pretend there is a Tradition of one of their Penitents going to Sacrifice his Son, and that some of the *Pagans* observe Circumcision, &c. And after the Father has run through the whole Scripture Story, and made the *Indian* Records exactly parallel to it, he introduces Confession as necessary to the Disciples of both Religions. But as I was inclin'd to believe great part of the Story a Fiction before, from the exact Resemblance the Father makes between the *Bramins* Books and those of *Moses* ; this Article of Confession which the Father adds, confirms me in that Opinion : Besides, as we have had Settlements and Factories in the Country above a hundred Years, it wou'd have been very strange, if none of our own People, or the *Portuguese*, or the *Dutch*, shou'd ever have made this Observation of the History of the *Bramins*, agreeing so exactly with the Sacred Writings. Another thing which wou'd induce a Protestant to suspect the Truth of what the Missioners relate in Religious Matters, is their frequent Pretences to the working Miracles, &c. Thus much is true, the *Indians* do acknowledge one Supreme God, and their Images they say, represent some Heroes and virtuous Persons, who formerly dwelt on the Earth, and are now exalted to Heaven, where they apprehend them to be Mediators for them, which is the Reason they pay their Devotions before these Images. They have also some confus'd Notion of the Creation, and Destruction of Mankind by a Flood, which no doubt gave the Hint





161. III. *one form in which the God Wisnnow has apper'd*

An



Another form in which Wistnow is said to have appeared
Pag. 183



Hint to our Modern Jesuits to improve the Story.

The *Bramins*, hold that *Brama* by the Power given him by *Mabadeu*, did not only make one, but a great many Worlds, to the Number of fourteen at least; and to our World they assign four several Ages, the Duration of every one of which they hold to have been several hundred thousand Years; and that the last Age, in which we live, has yet upwards of four hundred thousand Years to come, as has been taken Notice of already. The ten principal Images which are the Objects of their Adoration, are such Figures as their *Vedam* relates their God *Mabadeu* has appear'd in the World under at several times for the Service of Mankind. In the First he is represented with four Heads and as many Arms, in another with a Head like a Hog with two great Tusks, and a Body like a Man's with four Arms and Hands. This Image is very common in *India*, and having a dreadful Aspect, the *Europeans* imagine it represents some Devil. There are several other monstrous Representations of their God, one of them partly Man and partly Fish, another has ten Heads and as many Pair of Hands; but the Histories of them are so very childish and trifling, that they are not worth the repeating. They have seldom any publick Assemblies in their Pagoda's, but every one performs his Devotions at what time he sees fit, and to the Image he is most affected; but they carry the Images of *Wistnow* and *Eswara* through their Cities on Festivals, when there is a vast Concourse of People. The greatest part of their Worship seems to consist in singing

ing, dancing and playing on musical Instruments, and in offering Rice and other Food; but I have seen the poor People at *Madrafs*, praying before the Shrines of their Gods, with all the Fervour and Devotion that a Sense of their Wants can be suppos'd to inspire. They also wash, perfume, and adorn their Images according to their Ability.

The *Bramins* believe a pre-existent State, and that the good and bad Fortune we meet with in this World, is either a Reward or Punishment for what we have done in a former, and that those who behave themselves well in this World, shall be rewarded in another State; some endeavour to do more than their *Vedam* or Law requires, hoping to enjoy an extraordinary Place in Heaven. In order to obtain Remission of Sins, the *Bramins* direct their Disciples to make Pilgrimages to some certain Places, and particularly to some Pagoda's near the Mouths of the *Ganges*, the bare washing in which River has a mighty Effect, as they believe, to cleanse them from their Sins.

The moral Duties requir'd by their Law, are Temperance and Charity to the Poor, not to kill, or lye, or steal, or defraud, or oppress any Person. A Reverend Protestant Divine relates, that a certain *Bramin* told him, that they acknowledg'd one God, whom they describ'd as having a thousand Eyes, and as many Hands and Feet, whereby they only intend to express his Omniscience and Power; the Consideration whereof made their People very exact in the Performance of all Moral Duties required of them.

Rajaputes. As to the Sect of the *Rajaputes* or *Rasboots*, they perform the same Moral Duties as the
Bra-

Bramins, but they abstain from no Meat except it be the Cow, and the Flesh of some other Beasts they look upon as sacred, for which Reason the *Banians*, the third Sect, tho' reckon'd inferior, will not eat with them.

The *Banians* are the most numerous as well *Banians*. as the most wealthy of all the *Pagan Tribes*; these are again subdivided into four and twenty Casts, which I take to be so many several Trades or Professions, who have each of them also their respective Tenets in Matters of Religion, and one who is reckon'd of a superior Trade or Cast, will not match or eat with one of an inferior Cast for the World. One thing, however, they all agree in, and that is in their Tendernefs for all manner of Animals, whom they do not only forbear to kill, but preserve and make Provision for them. This proceeds from that Opinion that every Man animates some noble or despicable Animal after Death, according to his Behaviour in this Life. The Cow is in the greatest Esteem among them, to whom they pay a particular Veneration every Morning; not only because they suppose the happiest Souls take up their Abode in these Animals, but because after Death, as the *Bramins* teach, this Beast is to conduct them over a great River, over which it wou'd be impossible to pass without holding by the Cow's Tail. Another Reason of their Veneration for these Beasts is, that they imagine the Foundations of the Earth to be supported on their Horns. It is related also, that their God *Mabadeu* being highly provok'd by the Sins of the People, and resolving to destroy the World, was appeased by a Cow. The *Banians* have so firm a Belief that de-

parted Souls go into Beasts, that they no sooner observe any Animal frequent their Houses, but they immediately conclude, it is some of their deceased Friends come to pay 'em a Visit. Mr. *Ovington* tells us of one *Moradash*, who was Scrivan or Secretary to an *English* Broker, who being very Melancholy on the Death of his Father, and seeing a Snake enter his House, immediately concluded it was animated by his Father's Soul, and come thither for Relief; this was no small Comfort to him, and he resolv'd to pay the same Duty to his Father under this Metamorphosis as when he was alive; and accordingly provided Milk and Rice for his new Guest, who liked his Entertainment so well, that he took up his dwelling in a Corner of the Room, and came out to eat when his Food was set him, as regularly as if he was one of the Family. The same Man made a Provision for the Rats in his House, imagining they were his Relations, whereupon they grew as tame as any other Domestick Animals.

There is no Weekly Sabbath observ'd among the *Indians*, but the Ninth and Twenty-fourth of every Month, or thereabouts, are Days of Fasting and Abstinence, which they oblige even their Children to perform Religiously. Mr. *Ovington* observes also, that the Husband-Men and Labouring-Men are taught to sing some Religious Compositions in Verse, consisting of Prayers and Praises, which they begin to do as soon as it is light in the Morning and conclude the Day with; and that when a Company of Labouring-Men are employ'd in the same Work, these sacred Rhimes are repeated alternately, or
by

by a single Person, the rest answering in a Chorus, without a Quarter of an Hour's intermission all Day long. The Water-Men also while they are at the Oar, are perpetually singing and repeating certain Stanza's, as all People observe who have been in *India*; but I confess I did not understand them to be sacred Compositions, till Mr. *Ovington* gave me the Hint, who, as he was a Divine, probably enquired more narrowly into the Matter: and I see no Reason to reject his Account of it, because the *Bramins* now, as the *Druids* of old, instruct their People in their Religion and History by Songs which they teach them, none being permitted to look into the *Vedam*, or sacred Books, but themselves; and indeed they are written in a dead Language, which none but themselves can understand, and part of it is unintelligible even to them.

A great part of their Religion, as has been observ'd, consists in their frequent Washings and keeping themselves undefiled from the Touch of Christians, and other polluted Hands, as they esteem all Strangers. They never drink out of the same Cup with a Stranger, or out of any Vessel he has touch'd; nay, they carry this Extravagancy so far, that they will not drink out of the same Well, where any profane Vessel has been let down and defiled the Water. Of this, my Acquaintance who gave me the Account of the Siege of *Trincombar*, says he saw a remarkable Instance, for having an Inclination to see the Country after a Peace was concluded, he went with six or eight more to some of the Neighbouring Villages, and it being very hot, they were about to draw Water out of

one of their Wells, which the People perceiving, assembled in the greatest Consternation, begging the *English* would not do them so great an Injury, for if they let down any Vessel into the Well which they had touch'd, they must never use the Water any more. This occasion'd some Dispute at first, for the *English* were so thirsty that they wou'd not hear of marching forwards till they had drank, but at length this Expedient was thought of, *viz.* that the *Indians* should draw the Water out of the Well in their own Buckets, and then pour it into some Pots they gave the *English*, which were to be broken to pieces as soon as they were used, that none of their Cast might be defil'd by the Touch of them, whereupon the *English* drank what they pleased, and parted very good Friends with the Inhabitants.

Another Custom these People observe almost as religiously as the the former, and that is, never to perform any vile Office with their Right-hands, reserving the Left purely for those Uses; as when the Necessities of Nature require them to withdraw, they always wash themselves clean with their Left-hands, carrying a Pot of Water with them for that Purpose, when they are not near the Sea or some River; and for this Reason a Salam or Salute with the Left-hand is the greatest Affront can be put upon them. And as a *Banian* is defil'd by the Touch of a Stranger, or using any thing he has touch'd, so is the Person who touches him, till he has washed and purified himself.

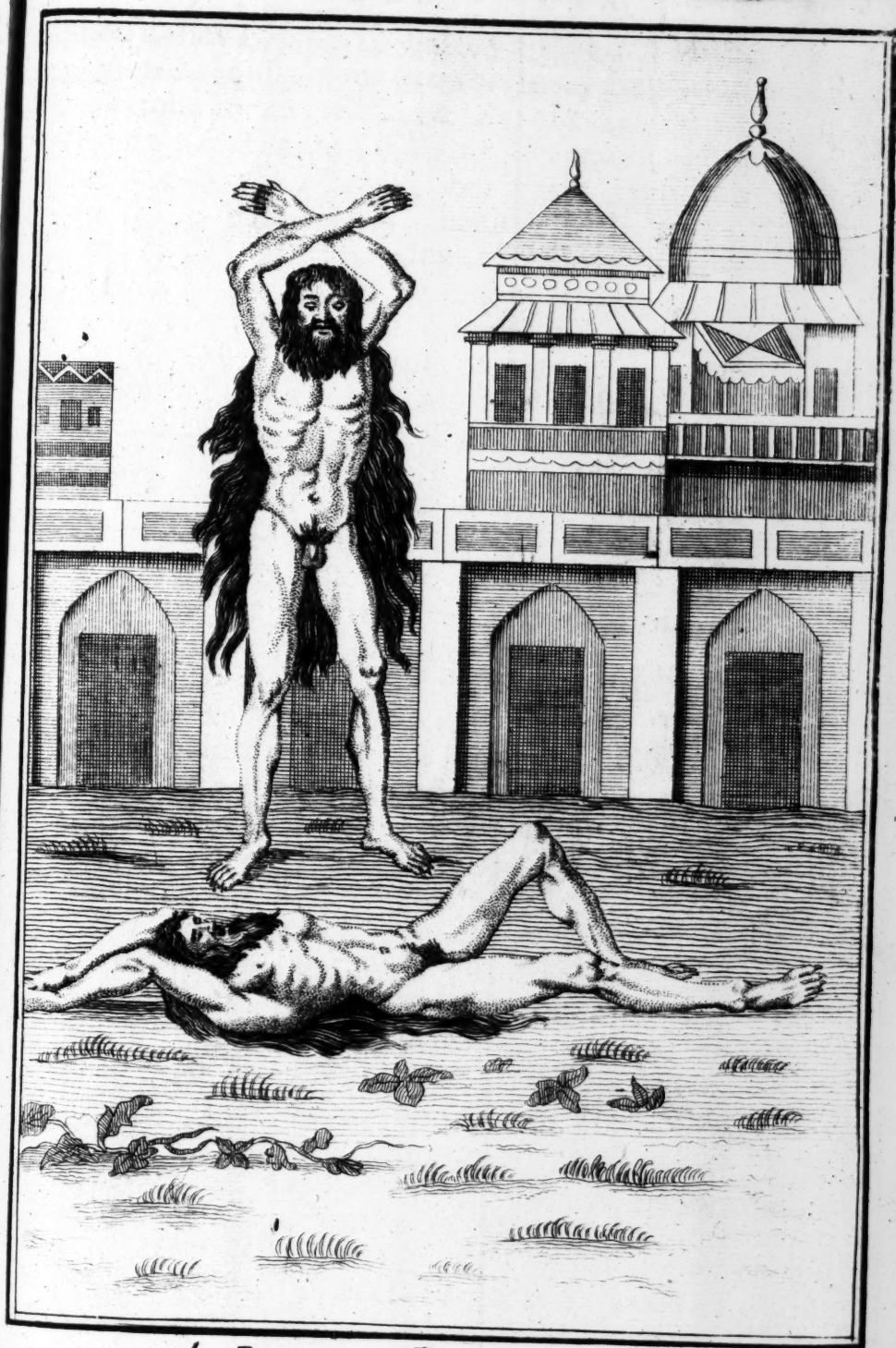
But to return to their Tendernefs for Animals, that Precept of their Law which forbids them to kill, is extended to all Insects; shou'd

one of their Wells, which the People
active, assembled in the general Council
tion, begging the People would not
to give an inquiry, for they had
Vital and the Wells which they had
they must not be allowed to be
a hundred years ago, and as the
Ex. Co. of the State, the People
heart of the People, and as the
but at the same time, the People
the People, and as the People
one of the People, and as the
then the People, and as the
long, and as the People
from the People, and as the
Can. and as the People
which the People, and as the
led, and as the People
the People, and as the
well, and as the People
that the People, and as the
the People, and as the
for the People, and as the
Nature, and as the People
way, and as the People
hand, and as the People
for the People, and as the
Gen. and as the People
Salon, and as the People
the People, and as the
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the People, and as the
and the People, and as the
But to return to their
that the People, and as the
the People, and as the





The Banians feeding Birds and Insects &c
Vol III



A Bramin Penitent



shou'd they happen to destroy a Flea or a Mite, it wou'd require some extraordinary Expiation to atone for the Offence. But the *Banians* do not only forbear to kill living Creatures, as has been observ'd already, but erect Hospitals for them, particularly within a Mile of *Surate*, Goats, Horses, Dogs and Cows, which happen to be lame or superannuated are plentifully provided for, and they will purchase a lame Ox of the Owner to place him in the Hospital, rather than his Master should kill him. Near this is another Hospital for Fleas, Buggs, and other Insects. And Mr. *Ovington* tells us, that the *Banians* there sometimes hire a poor Man to let the Vermin prey upon him for a Night, who consents to be tied down to the Bed that they may be sure to have their Bargain of him.

The *Banian* also once a Year, 'tis said, prepares an Entertainment for the Flies, setting before them large Dishes of Milk and Sugar, a Food they are very fond of; at other times he takes a Bag of Rice with him, and walking out two or three Miles, distributes it at such Ant-hills as he meets with.

But however we may laugh at the Folly of the *Banians* for their Tenderness to Animals; surely there is a Fault on the other side in using them barbarously, and taking away their Lives without any manner of Necessity. Life is certainly a very valuable Good, and perhaps more so to Beasts than Men in some Respects, they enjoy all the Satisfaction their Nature is capable of, and taste their Pleasures unmix'd without any anxious Fears or Cares in relation to Futurity; the Apprehensions of what may happen to-morrow, does not at all disturb their Enjoyment

joyment of the present Moment ; and tho' it may be said, God made them for our use, What Commission have we wantonly to abuse them ? There is another Reason, probably, why he made them ; and that is, that they might enjoy some kind of Happiness, tho' it be inferior to ours ; and to deprive them of that, is in some Measure to defeat the design of their Creation. And as to domestick Animals, as one observes, whom we have made familiar to us, and perhaps received much Service from them, the abusing of these has some Appearance of Injustice and Ingratitude ; but the putting poor Creatures to lingring and painful Deaths, only that their Flesh may look or relish a little better than ordinary, is surely such an Indulgence of our Palates or Fancies as borders upon Cruelty.

But to proceed, the *Banians* are not only extremely tender of the Lives of Animals, but frequently adorn them with Rings and Bracelets ; and extend their Care even to Trees and Vegetables, painting them with a variety of Colours, the Banian-Tree in particular, under which they frequently place their Images, is adorn'd with Flags, Streamers, &c.

There is a Religious Order among the *Pagans*, call'd *Faquirs* (as there is also among the *Mahometans*) who make Vows of Poverty and Celibacy, and some of them inflict unheard of Tortures on themselves, in order to merit the Favour of Heaven. Their pretended Original is as ridiculous as that of their other Institutions. The People have them in great Veneration, and look upon it as a very meritorious Act to relieve them. These *Faquirs*
powder

powder their Hair with Afhes, which they let hang down to the Middle of their Backs; they lay themselves naked on the Ground under certain Trees, without Bed, or Covering, or Pillow to rest their Heads on; gathering the Dust and Dirt together with which they besmear their Bodies. Some of 'em make Vows to remain in one Posture all their Lives, and will voluntarily distort and dislocate their Bones: Some you see with their Hands stretch'd out to Heaven, which by holding long in one Posture they cannot bring down again without great Violence, and the Nails of their Fingers are suffer'd to grow longer than Eagles Claws; others stand looking up steadfastly at the Heavens, throwing their Heads so far back between their Shoulders, that they can see nothing which moves upon the Earth, as if this lower World was not worth their Notice; but before they can bring themselves to remain constantly in these Postures, they go through a world of Pain and Uneasiness, which when they have in some measure conquer'd, and become wholly useless and unserviceable to themselves and others, they have a Servant or two to attend on them and convey them from Place to Place. There are others who load themselves with heavy Chains, which they drag after them as long as they live; some of them we see with their Right-hand brought over the Left-shoulder, and the Left over the Right-shoulder, and clasping before upon their Breasts with the Palms of their Hands turn'd outwards, which cannot be done without twisting the Arms round and dislocating the Shoulder Bones, and this puts them to inexpressible Torture before it can be accomplished.

plished. Other *Faquirs* Vow never to sit or lie down, but either walk or lean; accordingly a Rope being tied from one Bough of a Tree to another a Pillow or Quilt is laid upon it, on which they lean, and on this they will swing backwards and forwards Day and Night; but they alter their Posture when they pray, being drawn up by the Heels to the Bough of the Tree, and their Heads down towards the Earth, as unworthy to look up to Heaven; and from the Prayers of these, great Blessings are expected, and many Calamities thought to be averted. The People resort with much Devotion to the Places where these Pennances are perform'd, and the Devotees obtain the Reputation of great Sanctity, being almost ador'd in their Life-time. And certainly, if the Favour of Heaven be to be obtain'd by Acts of Mortification, these People have a much better Pre-
tence to it, than the Saints in this part of the World.

However, we are not to think that the whole Body of *Faquirs*, who are very numerous, lead such very austere Lives; on the contrary, they rove about the Country in large Companies, to whom the People are very liberal; and as it is exceeding pleasant Travelling in this Country great part of the Year, and their Stages are never beyond a moderate Walk, there cannot be a more agreeable Life: Food is provided to their Hands in every Village they come to, and they have Respect paid them, equal to that our Sectaries give to their Fanatick Teachers, who resemble them in almost every thing, but their Pennances and Vows of Poverty, which how zealously soever our Teachers recommend to others,

others, 'tis remarkable they never look upon themselves under any Obligation to perform.

The *Indian* as well as *British* Saints, will be extremely merry also among themselves, but great Care is taken that they do not give Offence to the World by any excess in their Cups. Mr. *Ovington* relates, that he saw upwards of a hundred of these *Faquirs*, rejoicing in a Grove of shady Trees at an Entertainment that was provided for them by a certain great Man, and observing that they drank Bang steep'd in Water pretty freely, which is a very intoxicating Liquor, he enquir'd if these Meetings did not end sometimes in Frolicks and Madness; to which it was answer'd, they always took Care to preserve Peace and Order, and for that end, chose out a certain Number among themselves who did not drink at all, to be Censors of the rest, and to interpose in any Disputes which might happen, and restrain all exorbitant Mirth and excessive Drinking.

I come now to give an Account of the *Persees* other sort of Idolaters in *India*, call'd *Persees* or *Gaures*, Worshippers of Fire, who transplanted themselves hither from *Persia*, when the *Mahometans* made a Conquest of that Country. These also acknowledge one supreme God, the Creator of all Things, but they have a Tradition which is equally believ'd, namely; that their great Law-giver, whom they call *Zertooft*, was caught up into Heaven, where Fire was deliver'd him which he bro' ht down from thence, and commanded his Disciples to worship it; and accordingly nothing is a greater Crime amongst them than to extinguish Fire of any kind. They keep Fires constantly burning in their *Eggarees*

or Temples in Lamps fed with Oil, which are always attended by their Priests, and as they relate, have burnt without ever being extinguish'd for many Generations; some Travellers carry it so far as to say, that if their Houses were on Fire, they would sooner feed than extinguish the Flame, and look upon him as a very prophane Person, who presumes to put out a Candle. They dedicate the first Day of every Month to the Service of God, and have publick Prayers on some other Days. At their solemn Festivals which they hold in the Suburbs of *Surat*, it is observ'd that every Man brings his own Food with him; but upon these Occasions they eat in common, every Man taking what he likes best, whether it be his own or his Neighbours; and such is their Charity, that they take care and provide for all their own Poor, so that there is not a Beggar to be found amongst them.

They have as much Veneration for their Cock, as the *Banians* have for their Cow, but eat indifferently almost of all other Animals except Beef and Pork, which, 'tis said, they only refrain from in Compliance with the *Moors* and *Banians*, endeavouring to give no Offence to either, nor will they drink out of the same Cup, or eat of the same Dish with a Stranger.

Moors Religion.

As to the Religion of the *Moors*, it is the same with that of the *Turks*, the *Persians* are look'd upon as *Hereticks* by both: I shall just mention the Heads of their Doctrine here, but reserve a further Account of their Religion till I come to treat of *Persia* and *Turky*, where *Mahometism* is more generally professed.

They

They teach that all Men ought to believe that their is one only great God, and Mahomet his Prophet ; they hold also, that *Abraham* is the Friend of God, *Moses* the Messenger of God, and Christ the Breath of God.

II. That every Man ought to marry to encrease the Number of Believers. III. All

Men ought to be charitable to the Poor.

IV. To pray five times a Day. V. To keep

their *Ramezan*, or one Month's Fast, Yearly,

when they fast religiously all the Day, but

regale themselves in the Night. VI. To be

obedient to their Parents. VII. To do no

Murder. VIII. To do to others as they

wou'd be done by. And lastly, to abstain

from Wine and Swine's Flesh. And *Friday*

they solemnize as their Sabbath. They com-

pel none to alter their Religion in *India*, nor

do they seem to have any great Opinion of

those who become their Profelytes ; and as

the *Indian* Idolaters have their *Faquirs* and

Devotees, so have the *Moors* in great Numbers,

sometimes call'd *Faquirs* also, and at others

Dervises.

These *Faquirs*, like the others, some of them condemn themselves to very afflicting

Penances, and make Vows of Poverty,

which it seems are not always observ'd ; for

Aurengzebe, who once pretended to be one of

their Number, being conscious what was

conceal'd under their Rags, possess'd himself

of an immense Treasure by changing their

old Cloaths for new ones. Some relate that

these *Faquirs* frequently go arm'd, under

pretence of defending themselves from wild

Beasts, but in effect to plunder the Villages,

for if Alms are refus'd, they will compel the

People to give what they demand.

Some of these *Devotees*, Mr. Ovington assures us, go perfectly naked, without the least Covering, in that populous City of *Surat*, and will walk in the most publick Places at Noon-day as unconcernedly, as if they had all their Cloaths on, and the thing being so very usual, People of either Sex converse freely with them without blushing.

State of
Christia-
nity.

I come now to speak of the State of the Christian Religion in the *East-Indies*, and it seems generally agreed, that Christianity has been planted here ever since the Apostles times; but however that be, certain it is that Christians were found here when the *Europeans* first visited these Coasts, who had a Tradition among them, that St. *Thomas* was martyr'd near *Meliapour* on the Coast of *Cormandel*, to which Town therefore the *Portuguese* afterwards gave the Name of St. *Thomas*; this City stands about a League to the Southward of Fort St. *George*, and is at this Day a Bishop's See.

The Points wherein these *Indian* Christians differ'd with the *Romish* Church, were their Administrating the Sacrament in both Kinds, but using instead of Wine a Liquor made with Raisins, there being no Wine made in the Country. II. They did not baptize their Children till they were forty Days old, unless they were in danger of Death. III. They had no Images in their Churches but the Cross. IV. They allow'd their Priests to marry once. V. They used no extreme Unction. And Sixth, they did not acknowledge the Pope's Jurisdiction. But to the last, and some of the others, the *Romish* Missioners have brought them over, and they go to the same Church the *Portuguese* do at *Madras*; but, as I remember, not at the same time.

time. One thing however is observable, that notwithstanding these Christians of *St. Thomas* come to Church within the Walls of *Madrafs*, and seem to agree with us in so many considerable Points, our Protestant Divines, who are Chaplains to the *English* there, do not attempt to reconcile them to the Church of *England*, or indeed to make Profelytes of any kind whatever: Indeed there must be the Fatigue of learning Languages, and a severer Discipline submitted to, than those Reverend Gentlemen are used to, if they wou'd do any considerable Good amongst them, as the *Romish* Clergy have experienc'd, nor have the Missioners themselves been able to make any Converts, except among the *Pariars*, the meanest of the People, for the other Casts abhor all Christians as a polluted Race, who eat every thing and converse promiscuously with all kinds of People without Distinction. 'Tis true, amongst this sort of People, and the mix'd Breed upon the Coast, and even in *Agra* and *Delly* in the Heart of the Country, there are abundance of Christians to be found, who are allow'd a free Exercise of their Religion. *Aurengzebe* was the greatest Enemy the Christians or Idolaters ever had in *India*, but I don't find he was often guilty of compelling either to change their Religion, tho' some Instances I think there are of that kind.



C H A P. XII.

Treats of the Marriages of the Indians, and of their Children.

Marria-
ges.

THE Marriages of the *Jentoes* or Indian Idolaters, very little deserve that Name, for the Consent of the Parties, which only can constitute a Marriage, as we apprehend, is never demanded; their Fathers drive the Bargain before the young People come to the Use of their Reason, nor does either the Boy or the Girl when they come of Age, ever imagine they have a Negative in the Matter, but look upon themselves as much obliged to obey their Parents in this Particular, as in any other Command; but then the Man has this Remedy, that if he does not like the Girl his Father has provided him, he may take another, and have as many Concubines as he pleases: But hard is the Woman's Lot in this Case, who cannot obtain a Divorce for any Cause whatever; nay, if she murmur at her Husband's Conduct, he may reduce her to the Condition of a Slave, and set her to work with 'em. As for the Power of Life and Death over her, that is not very Material in this Case, because these People, many of them, wou'd not deprive the meanest Animal of Life if it was in their Power, much less the *Quondam* Partner of their Bed; nor need the Woman be apprehensive of suffering any other cruel Usage from a *Bramin* or *Banian* Husband, but seeing him kiss another Woman before her

her Face : And this the good natur'd *Banian* seems to do with some Reluctancy where he happens to have two Wives, according to the Relation Mr. *Ovington* gives us of this Matter. He says, a merry *Banian* used often to complain of the Folly of taking two Wives, because they distracted him with their perpetual Jealousy of each other ; he never cou'd enjoy one but the other was in a Flame, nay, upon the least Suspicion of his intending a Favour to one, the other was alarm'd and wou'd break out into the most passionate Expostulations, asking if he intended to forsake her, and perhaps, take hold of his Cloaths, and partly by Force and partly by the tenderest Expressions she cou'd frame, endeavour to divert him from his Design : One wou'd urge that she was the Wife of his Youth, with whom he had long contracted an intimate Acquaintance, and plead a Right to him by Prescription ; the other wou'd claim a greater Share in his Favours, on account she had enjoyed so little of him yet ; whereas her Rival had had him to her self for several Years : that the Husband, almost distracted by their Importunity, knows not which way to turn ; and wishes, for his own Tranquility, he had confin'd himself to one.

It is said, how truly I can't determine, that in some Countries upon the *Malabar* Coast, a Woman is permitted to have three Husbands, who equally contribute to the Maintenance of the Issue, but that the Men are not allow'd the same Privilege : and that their Princes, whether of the Male or Female Sex, take whom they please to lie with ; and that the Crown, as well as private Estates, goes to the eldest Brother, and not to the

Chil-

The Present State

Children, as in other Places. But I must confess, I much doubt the Truth of these Relations, because the *Jentoos* who inhabit the other Coast and are of the same Religion, have no such Custom. Another Circumstance, which makes me believe this Story to be of *European* Extraction, is, that they have made it so exactly parallel to what is reported of our antient *Britons*, namely, that when one of the Husbands is with the Wife, he leaves his Staff or his Arms at the Door, and the rest thereupon pass by. This is reported of the *Nairo's*, the Military Men on the Coast of *Malabar*, who are stiled their Gentry by our *Europeans*, and to me they seem to be no other than the *Rasboot* Cast under another Name, who look upon themselves in like Manner to be superior to every other Cast but the *Bramins*. The Military Men in most parts of the World are so far from being contented with a third Share in a Woman, that they seem to look upon the whole Sex as their Property in whosoever Hands they find 'em; let the Laws of Mahomet prohibit Wine, or those of Christianity a Community of Women under never so severe Penalties, either the Soldiery don't think themselves comprehended in the respective Prohibitions, or they think it would argue a want of Courage to be frightened with the Threats of a distant Damnation.

But to return to the Marriages of the *Jentoos*, under which I comprehend all the Sects or Casts of *Indian* Idolaters, they constantly marry in their own Tribe or Cast, and they have as many several Casts as they have Trades or Professions; a Merchant will not match into a Mechanick Tribe, or a Mechanick

nick into those of a Husbandman or Fisherman. These have each other in as much abhorrence as they have Christians, but what is stranger still, a Mechanick of one Trade will not match with a Mechanick's Daughter of another; a Smith must not match into the Carpenters or Weavers Cast, or either of them into a Smiths, and so of every other Trade; but their Princes seem to be exempted from these Rules, for the great *Raja's* make no Scruple to marry their Daughters to the Mogul, notwithstanding he is of a different Religion: And how cautious soever the *Men* seem to be in polluting themselves with the Touch of a Christian, there are *Jentoe* Women, and those too devoted to the Service of their Temples to sing and dance before their Idols, who, one would think, should be look'd upon as under a sacred Character, who will yet prostitute themselves to People of any Nation or Persuasion, nor is it esteem'd a Crime in them by the *Bramins* or Priests, who have the Government of them; they are in short, as loose a Generation as our common Choristers.

As to the Solemnization of the *Jentoes* Weddings, nothing can be more publick or splendid; you see the little Bride and Bridegroom carry'd thro' the Streets for several Nights successively, dress'd with the richest Cloaths and Jewels they can procure, the Streets made as light as Day by a great Number of Torches, with Flags, Streamers, and Wind Musick marching before them, and a Crowd of their Friends and Acquaintance, who come to express their Joy upon the happy Occasion. But I had almost forgot to mention, that no Match is resolv'd on till

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the Astrologer or cunning Man is consulted, as to the Expediency of it in general, and the fortunate Hour in particular when it ought to be solemnized; and when they are come to Maturity, and it is thought proper for them to cohabit, the Astrologer also must appoint the lucky Minute for Consummation. As to the particular Ceremonies observ'd at the Solemnization, 'tis said, after the Bride and Bridegroom have finish'd their pompous Cavalcade, they proceed to the House where the Wife's Father lives, where being seated opposite to each other with a Table between them, they stretch out their Hands and join them cross the Table, and the Priest covers both their Heads with a kind of Hood or Palmerin, which remains spread over them a Quarter of an Hour 'till he has ended his Prayers for their Happiness, and gives them the Nuptial Benediction; after which, uncovering their Heads, the Company is sprinkled with Rose Water and other Perfumes out of Silver Cruets, till their Cloaths are wet and discolour'd with the Saffron with which they are mix'd, and thus they wear them for a Week together, as our People do Favours, to shew they have been at one of these joyful Meetings. The Evening concludes with a magnificent Entertainment suitable to the Quality of the married Couple, and sometimes these Festivals last several Days.

The Women pay their Husbands an extraordinary Respect in this Country, being entirely in their Power to dispose of them as they see fit, which seems the more reasonable, in that they never bring any other Fortune than their Cloaths, and perhaps two or three

three Female Slaves ; and among those who are wealthy, 'tis said, the Father of the Husband advances a considerable Sum to the Wife's Friends, so that she is in a Manner purchased like the rest of his Household Stuff, and I believe never eats with the Man, but waits till he has done ; tho' I must confess, I have this from the Relation of others, our People never being admitted to see them in their Retirements ; but these Women seem to have greater Liberty in going abroad than the *Mahometans*, at least the Tradesmens Wives, and those of other inferior Casts, who Morning and Evening constantly go with their Earthen Pots to the common Wells to fetch Water to wash themselves, which they do several times a Day from Head to Foot : And as they do this in their Courts and Yards belonging to their Houses, no Man is suffer'd to have a Window that he can look into his Neighbours Yard, insomuch, that an *English* Soldier breaking out a Window which overlook'd another Man, it occasion'd a Complaint to the Governor.

In lieu of our Christnings, the *Banians* have this Ceremony on giving a Name to their Children, which is usually about ten Days after the Birth ; they assemble ten or a dozen Children, who standing in a Ring, hold a Sheet in their Hands, wherein the *Bramin*, or Priest, pours a Quantity of Rice, upon which he lays the Child to be named ; the Boys who hold the Sheet shaking the Child and the Rice together about a Quarter of an Hour, when the Father's Sister advances and names the Child, Custom having given her this Right ; but if the Aunt be not present, then the Father or the Mother name the

Child. A Month or two afterwards (according to Mr. *Ovington*) it is carried to the Pagoda or Temple to be initiated in the *Banian* Religion, where the *Bramin* mixes some Shavings of Sandal Wood, Camphire, Cloves and other Sweets, and puts them upon the Child's Head, from which time the Infant commences a compleat *Banian*. The Lying-in-Woman is look'd upon so impure, that none must touch her for the first ten Days but her Nurse, and till forty Days are past, she must not concern her self in dressing Meat or any other Household Affairs. They have swinging Cradles fastned to the Beam of the House, which go much quieter and easier than ours that stand upon the Ground, and I think I have seen the same sort in *Holland*. The *Indians* never bind or swaddle up their Children as we do, but let them go perfectly naked, both Boys and Girls, till they are six or seven Years old, and 'tis not to be imagin'd how very young they will crawl about the Floor. The Inhabitants of the Southern Part of *India*, who are most of 'em as black Jet, have a reddish cast for some time after they are born, and turn quite black as they grow up. It has been observ'd already that there are no crooked or misshapen People amongst them, but they are in general strait and well proportion'd; which some think proceeds from the leaving them to their natural Liberty, and not cramping and swadling the Children as we do here. But however that may be, the frequent rubbing and washing them in cold Water, certainly contributes to prevent their being weak and rickety as much as any thing.

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The *Moors*, or *Mahometan Indians*, like other *Mussulmen*, are allow'd four Wives, and as many Concubines as they can keep; but they are obliged by their Law not to be too partial of their Favours, but visit their Wives duly in their turns once in so many Days, or the defrauded Woman may Summon her Husband before a Magistrate and have Satisfaction. The Magistrate's License must also be obtain'd for the solemnizing Marriages as well as for obtaining Divorces, and he is Judge upon what Condition a Divorce shall be had. The *Moors* of any Quality make much such another Cavalcade through the principal Streets of the Town, as the *Jentoos* do to the Bride's House, where the Marriage being celebrated, he takes the Bride home with him in a covered Coach or Palanquin, that she may not be expos'd to the View of the People, and from the time she enters her Husband's Doors, she is scarce suffer'd to see her Male Relations; when she does, it must be in the Presence of the Husband. As to the rest of the Ceremonies us'd at a *Mahometan* Wedding, they will be found hereafter in the Accounts of *Persia* and *Turky*.



C H A P. XIII.

Treats of their Funerals, Mourning, &c.

WHEN a Person dies, having washed the Corps and dress'd it up in such Cloaths as he usually wore in his Life time, they assemble their Friends and Relations and carry it out on a Bier a little distance from the

the Town the next Day; and if he die in the Morning, the same Evening sometimes, for a Corps will not keep long in those hot Countries. The Funeral Pile is usually prepar'd near some River or Pond; at *Surat* they have a Place for this Purpose upon the River *Tapte*. If they are People of Fortune, they mix vast Quantities of sweet Wood with the rest, and the whole being reduc'd to Ashes, they either throw them into the Water, or leave them where they may be wash'd away by the River. If the Person dies where Wood is not to be had, they heave the Corps into some River with a Weight to sink it, as the next most desirable Burial, especially if it happen to be the River *Ganges*, whose Waters they esteem more sacred than any, tho' they have the *Tapte* and some others in great Veneration. If they have no Fuel, or any Opportunity of committing the Corps to the Deep, they bury it; but this they never choose, imagining the Soul of their departed Friend to be in some Uneasiness till his Body is reduc'd to Ashes, or otherwise consum'd; besides, Fire or Water, as they apprehend, purges it from the Dross or ill Habits it may have contracted. As for young Children, whom they look upon to be perfectly innocent, 'tis said, they always bury them; but I confess, I never saw any buried, tho' I have several burnt.

As to the Custom of the Wives burning themselves with their Husbands, it seems to be wholly disused at present, neither the *Mahometans* or *Europeans* will suffer it where they have any Power, and the rest of *India* are now made so sensible of the Barbarity of the Custom, that I never heard of one Instance

stance of it while I was in *India*, or ever met with the Man that pretended to have seen any thing of this Nature. How this Custom came to be introduc'd I cou'd never meet with any satisfactory Account, tho' our People have fram'd several for the *Indians*: Some say, that it was instituted to terrify the Women from poysoning their Husbands, to which they were once addicted; others, that the Woman propos'd to enjoy a more exquisite and durable Happiness with her Husband in another Life than she had done in this; and there are others that impute it altogether to Priestcraft; for that the People of Quality being to be dress'd up with Rings and Jewels to a very great Value, and the *Bramins* only having the Privilege of meddling with the Ashes, sometimes possess'd themselves of great Wealth by this Means. But whatever the original Occasion of the Institution was, certain it is that the Women were taught to believe it to be an heroick Act, and that they should be infinitely rewarded for the Pain they should undergo in another State. Their Friends and Relations, and their whole Cast, 'tis said, contributed to inspire them with these Sentiments, looking upon it, that such an Action reflected uncommon Honours upon all that had any Relation to the Heroine; and to induce her to undergo this fiery Trial, they fix'd a Mark of Infamy on all that refus'd it, not suffering them to converse with their Relations afterwards, much less provided for them, but left them to shift for themselves; and notwithstanding all these Motives, the Women were never very forward of acting this piece of Gallantry, but all Arts of Persuasion
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as well as Threats, and sometimes Force, was used to destroy them ; nay, they were often intoxicated with Bang or Opium that they might not reflect on that terrible Death they were about to undergo. It is currently reported at Fort St. George, that soon after the Settlement of the *English* in that Place, a *Bramin* Woman demanded leave of the Governor to burn herself with her Husband; and not being able to dissuade her from her Resolution, and strongly solicited by the whole Cast, that he wou'd grant them this their antient Privilege, he at length consented to it, 'tis said; accordingly great Preparations were made, and the Woman dress'd to the best Advantage, as if she were going to her Wedding, the Musick play'd, her Friends rejoic'd, and the People shouted as on some glorious Occasion; but the Woman when she saw the Funeral Pile prepar'd, and the Fire about to be kindled, begun to repent herself, and wou'd fain have withdrawn, but was hurried on to the Pit where the Fire was made, and there knock'd on the Head and murder'd by the *Bramins* to prevent her Escape, and afterwards burnt with her Husband's Corps. Whether this be strictly true in every Circumstance, I won't answer for, but that there have been Instances of this kind, I think is not to be doubted from the many Relations we have had of this Nature, and the general Abhorrence that both the *Moorish* and *European* Governorsexpress against the Practice. As to the Infamy of remaining a Widow, I believe that is pretty much worn off, and if they are not suffer'd to marry in their own Tribes, 'tis said they will turn *Mahometans* or Christians for a second
Hus-

band; and sometimes they will list themselves among the dancing Girls that they may enjoy a full Liberty; and it seems very severe upon those Women who have been contracted in their Infancy and never cohabited with their Husbands perhaps, that they should be prohibited taking others.

But this Custom of burning a Living Wife with a Dead Husband was never practis'd, as I understand, but when there were no Children; for if there were Children they were always left to the Mothers Care to bring up: So that when this Custom was most prevalent, these Instances were not very common; the Woman had an equal Chance with her Husband to die in a natural way before him, and it was ten to one but she had Children, for their Women are very prolific, and where so much depended upon it, we may be pretty well assur'd it was not the Woman's Fault if she did not breed.

As to their Mourning, the Women who mourn for their Husbands, shave their Heads, neglect their Dress, and seem to abandon themselves to Grief; but the Men never cut their Hair on these Occasions, unless it be upon the Death of some of their *Raja's* or Princes, or on the Death of a Father. All the Mourning I observ'd among the Men for their other Relations was the rending their Cloaths, or rather putting on an old torn Vest, and using a negligent Garb for some Time: They also visit those Places where the Body was burnt, carrying Coco-Nuts, Rice and other Food thither at certain times, which is devour'd by Beasts or Birds as soon as they are gone, tho' they are probably intended for the Use of the

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Deceased;

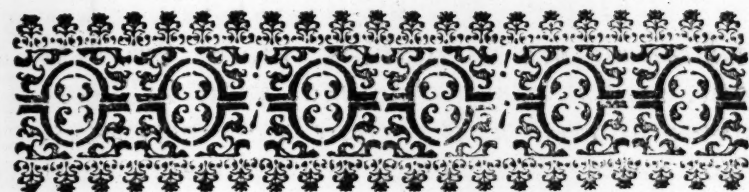
The Present State

Deceased; and formerly, 'tis said, the *Indians* buried considerable Sums of Gold and Silver with the Bones which remain'd unconsum'd, till the prophane *Europeans* cur'd them of this Expence, by digging up the Treasure and converting it to their own Use. The *Jentoes* have no magnificent Tombs where they reposit the Bones of their Friends as the *Moors* have; the Places where they are laid have very little to distinguish them. I have observ'd already, that the Country being so excessive hot, a Corps is never kept long, even the *English* bury their Dead within 24 Hours, and sometimes in less than 12 Hours after the Breath is out of their Bodies; but Mr *Ovington* tells us they are so much in haste at *Surate*, that they are frequently carried to the Funeral Pile before they are actually dead, and gives us an Instance of a *Banian* who was Broker to the *English*, whom they were thus hurrying away, but the *English* Surgeon coming by and observing some Life in him, persuaded the People to carry him back to his House, and the Man afterwards recovered.

The *Moors* or *Indian Mabometans*, do not burn but bury their Dead, the Corps being decently dress'd, is carried to the Burying Place upon a Bier, without a Coffin, attended by their Friends and Relations, and is plac'd in an arch'd Vault, so high that one may sit upright in it; their Graves lye North and South as ours are East and West; their Relations are usually at great Expences on these Occasions, holding a Festival for several Days, and they annually resort to the Tomb and observe a Festival in Honour of their deceased Friend. The

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Mahometans are in nothing more extravagant, as has been observed, than in Beautifying and Adorning their Burying Places. The great Men build large Palaces, and enclose whole Fields, which they convert into fine Gardens for this Purpose. Whether they imagine departed Spirits remain near the Bodies they once resided in, and take Pleasure in fine Walks and magnificent Buildings, or whether it be purely in Honour of the Deceased, is uncertain; but the Vulgar in all Countries seem to entertain an Opinion, that the Soul frequents those Places where their Bodies are reposed, and expect to meet with Spectres and Apparitions whenever they happen to be in such Places alone and in the Night; this is what our Nurses instill into us in this Part of the World; and it is some Time before we can divest our selves of the Horror a Burying Place or Charnel House creates. But it is observable both of the Pagans and *Mahometans*, that they never make Burying Places of their Temples; this Practice was first introduc'd among Christians, the Learned tell us, on the building Churches over the Graves of the primitive Martyrs, in whose Bones there was suppos'd to be so great Sanctity, that every Body was ambitious of lying near them, in hopes, I presume, of sharing in their Merits, and consequently in their Happiness in the next State.



THE
PRESENT STATE
OF THE
Island of *CEYLONE*.

CHAP. I.

*Treats of the Kingdoms of Pegu, Ava, Arracan,
Brama, Tipra, Acham, and Boutan.*



THESE Countries, except the Sea-Coast of *Pegu* and *Arracan*, which lie on the East Side of the Bay of *Bengal*, are very little known; and upon that account, the Writers who pretend to give a Description of them, for want of other Matter, stuff their Books with abundance of monstrous and incredible Relations, such as 'tis impossible they can believe themselves, and which one would think could gain no Credit even with the weakest of their Readers: But were it not much better to acknowledge that there are still many Parts of the World that we are unacquainted with, than by repeating such absur'd and ridiculous Stories, render the rest of

of our Relations suspected. Mountebanks and Quacks of every Tribe, 'tis true, gain the Applause of the Vulgar, and frequently their Money too, by pretending nothing can baffle their Skill, or remain conceal'd from their universal Knowledge; and perhaps nothing is more taking with some Readers, than those Fables and pretty Incidents invented by Writers purely to amuse. Our *French* Authors seem so much convinced of this, that there is scarce any of them, how capable soever of describing a Country justly from their own Knowledge, but fill one third of the Work with Flights of their own Invention.

But to show that I do not charge our Writers with this Practice without any Foundation, I shall give some Instances of their Attempts to impose upon us in the Description of these very Countries I am about to treat of.

They tell us that in the Kingdom of *Boutan*, they preserve the Excrements of their Prince, and having dry'd and powder'd them, they are purchas'd by the *Grande*es at a very great Rate, and strew'd upon their Meat at Festivals. *Atlas Geogr.* Vol. 3. p. 654. In another Place we read of the King of *Pegu's* bringing fifteen Hundred Thousand Men into the Field, whose Country is not so large as the *British* Dominions. And in a third, of the little King of *Arracan's* employing Forty Thousand Elephants and Three Hundred Thousand Men in one Siege, when the Great Mogul his next Neighbour, and the most powerful Prince in the East, scarce ever has a Thousand Elephants or more than

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The Present State of

100000 Men in his Army; and it is a very great Question if all the Princes in *India* are Masters of Forty Thousand Elephants. These Gentlemen never consider the Impossibility of subsisting Forty Thousand Elephants in one Place, or of maintaining a Million and half of Men in one Army, by a petty Prince whose Subjects have very little Trade; and as for the killing two or three Hundred Thousand Men in a Battle, this is a Trifle with them. They tell us also, that one of these Kingdoms contains 700 Provinces, when none of them can be 700 Miles from North to South.

There is another Story in the *Atlas*, Vol. 3. p. 655. of one of the Kings of *Arracan*, who being told that he should not long survive his Coronation, and consulting with a *Mahometan* how to avert the Prediction, he was advis'd to make a Composition of Six Thousand of the Hearts of his Subjects, Four Thousand Hearts of white Crows, and Two Thousand Hearts of white Doves, which is a pretty handsom Dose if he was to take them all by Way of Physick. That this King also built a Palace, and laid the Foundation of it upon Women with Child, and in these Frolicks destroy'd Eighteen Thousand Persons. I don't charge the Author of the *Atlas* with inventing these Stories, but transcribing them from weak and ignorant Authors as establish'd Truths, and making no Remark or Doubt of the Improbability of the Things he relates.

Extent of
Ava and
Pegu.

But to proceed to the Description of these Countries, I shall under the Name of the Kingdom of *AVA*, include *Pegu*, *Arracan*, *Brama* and *Tipra*; for the King of *Ava* is said to

to have reduc'd all the rest under his Power : And 'tis to no Purpose to treat of them separately upon other Accounts, Namely, because none of our Geographers have yet pretended to fix the Limits of the respective Countries ; and because the Manners, Customs and Religion of the several People, seem to be very much the same, by what we can learn from our Merchants who visit the Coasts.

This Kingdom or Empire of *Ava* therefore, including the Countries abovesaid, is bounded by *Assem* or *Acham* towards the North, *China* and *Siam* towards the East, and the Country and Bay of *Bengal* towards the West and South ; and extends, according to the best Maps we have of those Countries, from the Latitude of 16 to 27 N. so that the whole Length from North to South, may be reckon'd between Six and seven Hundred Miles, and the Breadth about half as much ; which shews how ridiculous it is in our Writers of Voyages to make one Province, and that not a fourth Part of the Country I have included under the Name of *Ava*, able to bring a Million and half of Men, and Forty Thousand Elephants into the Field at a time, which would make them an over-match for *China*, or the Mogul their Neighbour, and indeed for all the Princes of the known World, if these Relations were to be credited.

The principal Rivers in this Country, are Rivers the *Arracan*, the *Capoumo*, the *Menam*, the *Ava*, and that of *Pegu*, which running from North to South almost the whole Length of the Country, and overflowing their Banks annually, render it no less fruitful than *Bengal* and *Siam*, which lie on each Side of them ; and the Lake of *Chamay*, is plac'd in our
Maps

Maps at the North-East Part of this Country.

Towns

The chief Towns are *Tipra*, *Ava*, *Arracan*, *Lactora*, *Prom*, *Mero*, *Pegu* and *Syriam*; some also reckon *Martaban* in the Kingdom of *Pegu*, but having already laid it down in *Siam* I shall not meddle with the Situation of it here. *Tipra* is the Capital of the Kingdom or Province of the same Name, and lies in the Latitude of 24 N. or thereabouts. *Arracan* stands near the Mouth of the River of the same Name, which a little lower falls into the Bay of *Bengal*, it lies in 21 Degrees of N. Lat. *Ava* lies to the Eastward of *Arracan* upon a River of the same Name, which a little lower falls into the *Menam*; and *Lactora* stands between *Ava* and *Arracan* upon the River *Caipoumo*. *Prom* stands on the East Side of the River *Menam* in the Latitude of 19 Degrees, and *Mero* to the Southward of it on the same River, Lat. 17. N. *Syriam* lies on the West Side of the River *Menam*, near the Mouth of it, almost over against *Martaban*. *Pegu* stands about 80 Miles up the River of the same Name, in the Latitude of 17 Degrees some odd Minutes, it is divided into the old and new City, which together, make the Town almost square; It is defended by a Wall and Moat, and has on every Side Five Gates; the Court and People of Condition take up that Part which is call'd the new City, which is separated from the other by a Wall and Ditch, the Streets are strait, and wide enough for fifteen Men to ride a Breast; and they have Trees planted before their Houses for Shade, as in many other *Indian* Towns. In the middle of the New City stands the Palace, which is fortified

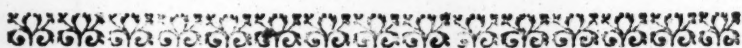
tified with Walls and Towers like a Castle. Travellers tell us it is very magnificent, but give no particular Description of it. Our Merchants know the whole Country better by the Name of *Pegu* than any other.

The Monfons, Winds and Seasons, are the Monfons same here as they are in upper *Siam*, to which it is contiguous, and therefore I refer the Reader to the first Volume of this Work, which treats of *Siam*: They build their Houses also on Posts by the River Sides, like the *Siamefe*, of which I have already given a Model. And as to the Genius and Temper of this People, their Courage and Manner of making War, their Habits, Food, Entertainments and Ceremonies, their Husbandry, Produce of the Soil, Learning, Religion, &c. from all that I can collect, there is not any material Difference between them and the *Siamefe*. What our Sailors most take Notice of, is the Complaisance of their Women, who will contract with them for as long or as short a Time as they please, and behave themselves in all Respects like good Wives while their temporary Husbands remain in the Country: Nor do their Friends look upon this Kind of Commerce as any Disgrace, but receive them kindly when they return to them again. The *English* from Fort St. George drive a profitable Trade with *Pegu* and *Arracan*, from whence they import Rubies, Saphirs, Amethists, and other precious Stones: Skins and Furrs also are another very considerable Branch of this Trade.

Manners
and Cu-
stoms.

As to the Kingdom of *Acham*, it is bounded by *Boutan* towards the North, by *China* towards the East, the Kingdom of *Ava* on the South, and *Patan* towards the West.

has *Tartary* on the North, *China* on the East, *Acham* on the South, and great *Tibet* and part of the Mogul's Dominions on the West; but how far *Boutan* extends to the North, or what the breadth of these Countries may be, or, which is the same thing, what the Distance is between the Mogul's Dominions and *China*, I don't find we have any Account; but as near as I can compute, it must be about three or four hundred Miles. The Woods and Mountains, it seems, render this Country impassable, from whence we may conclude they are but thinly inhabited; for wherever the Inhabitants multiply, their first Business is to clear the Ground and make it fit for Tillage. I proceed now to give an Account of the Island of *Ceylon*, which is separated from the Southern part of the hither *Peninsula* of *India* by a Channel about five and forty Miles over.



C H A P. II.

Treats of the Situation and Extent of the Island of Ceylone, of the respective Provinces it is divided into, of its Rivers and Springs, Winds, Monsons and Harbours.

THIS Island is situate between the sixth and tenth Degrees of North Latitude, and between the seventy ninth and eighty second Degrees of Longitude, reckoning from the Meridian of *London*; being about two hundred and fifty Miles in length from North to South, and near two hundred in breadth from East to West. The *Dutch* observe, that

it is in Shape, like a *Westphalia* Ham, which it pretty much resembles. It lies South-East from the hither *Peninsula* of *India* about five and forty Miles, and is one of the noblest Acquisitions the *Dutch* have in *India*, being the only Country in the World which produces the true Cinamon in any Quantity. These Plantations are wholly in the Power of the *Dutch*, the poor King being driven up into the Mountains, and suffer'd to entertain no Commerce or Correspondence with the rest of the World, and some say, they have lately made him a Prisoner.

The Inland Provinces which were lately under the Jurisdiction of the King, according to Mr. *Knox*, are the Province of *Nourecalava*, which lies towards the North Part of the Island, and contains five lesser Districts; *Hotcourly*, which lies to the West-ward, and contains seven Subdivisions, which he stiles Counties; to the East-ward of *Hotcourly* lies the Province of *Mautaly*, containing three lesser Districts; further East-ward lie *Tamanquod*, *Bintana*, *Vellas*, and *Panao*, distinct Jurisdictions; and to the South-ward of these the Province of *Ouvab*, which contains three Districts; to the Westward of *Ouvab*, lie the Districts of *Wallaponaboy*, *Goddaponaboy*, *Ponci-pot*, *Hevoybattay*, *Cottemul*, *Horsepot*, *Yuttanvar*, and *Tunponaboy*; further West lie *Oudipollat*, *Dolushang*, and *Hotteracourly*, in which four lesser Districts are contain'd; the Province of *Tuncourly* lies the most West of any of them. These Provinces, except the six following, viz. *Nourecalva*, *Hatcourly*, *Tamanquod*, *Vellas*, and *Hottercourly*, lie upon fruitful Hills well water'd with Springs, and go under the general Name of *Conde Uda*, which signifies

Inland
Provinces
and
Towns.

The Present State of

the Tops of the Mountains; and the King is commonly stil'd, King of *Conde Uda*. In this Inland Country are reckon'd five Capital Cities, viz First, *Candy*, by which Title the King is also frequently call'd; this was the Metropolis of the Island, and the Residence of most of their Kings, till taken and burnt by the *Portuguese*, and being too much expos'd to the Attacks of Foreigners, the Royal Seat was remov'd to. II. *Nellembyneur*, which lies to the Southward of it, in the Province of *Oudipollat*: *Candy* lies pretty near the Middle of the Island, in the Province of *Yattanour*. III. *Allontneur*, which lies on the North East of *Candy*, and is divided into two Parts by the River *Mavelagonga*. IV. *Badoula*, situate between three and fourscore Miles to the Eastward of *Candy*. V. *Digligyneur*, situate between *Candy* and *Badoula* in the Province of *Ouvah*.

Harbours
on the
Coast.

The Coast, as has been observ'd, is generally under the Dominion of the *Dutch*, of which the chief Towns are, First, *Columbo*, which lies on the South-West Part of the Island; this was formerly the Capital of all the *Portuguese* Settlements upon the Island, as it is now of the *Dutch*, and lies in the Latitude of seven Degrees. It was about the Year 1520. that the *Portuguese* fortified this and several other Places on the Coast of *Ceylone*, and proceeded to dispute the Sovereignty with the King of *Candy*, who was at Wars with them for several Years, till the *Dutch* offering their Assistance against them, the King accepted it, and having taken *Columbo* in the Year 1656, the *Dutch* took Possession of it, as they did of all the other Towns upon the Coast about the same time, and great part

part of the Country with it, at least all the Cinamon Plantations. The *Portuguese* indeed wou'd not suffer the King of *Ceylone* to trade with any other Nation but their own; but the *Dutch* carried it so far, as to deprive that King, their good Ally, of the very Cinamon it self, which so provok'd him, that from the taking of *Columbo*, he became their mortal Enemy, and wou'd not so much as receive an Ambassador from them for several Years.

Negumbo, another Fort formerly belonging to the *Portuguese*, stands about eight Leagues to the Northward of *Columbo*, and has been in the Possession of the *Dutch* ever since the Year 1644. Twenty Miles to the Northward of *Negumbo* stands the Town *Chilao*, esteemed one of the best Harbours in the Island; and sixteen Miles further North, is the Island of *Calpetyn*, about thirty Miles in length, and three in breadth. The Island of *Manar* lies on the same Coast, between forty and fifty Miles to the Northward of *Calpetyn*; this the *Dutch* took from the *Portuguese* about the Year 1658. The South part of *Manar* lies in eight Degrees fifty eight Minutes North.

Between the Island of *Manar* and *Jasnapatan*, lie the Islands of *Delft*, *Middleburgh*, *Leyden*, *Amsterdam*, *Enkheusen*, and *Hoorn*. On the Northermost part of the Island lies the *Peninsula* call'd the Kingdom of *Jaffanapatan*, which, as well as the Islands abovemention'd, is entirely in the Possession of the *Dutch*; it is divided into four Provinces, and contains an hundred and fifty nine Villages, besides great Towns. The Capital City bears the Name of *Jaffnapatan*, it is regularly fortified, and
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The Present State of

was taken from the *Portuguese* by the *Dutch* about the Year 1658. The most Northerly Point upon this Coast is call'd by the *Portuguese*, *Punta das Pedras*, or the Rocky Point.

Trinkamale, or *Crankanella*, lies on the East part of the Island, about fourscore Miles South-East of *Punta Pedra*; and about fifty Miles further to the South-East stands the Town and Castle of *Battacalao*, now also in Possession of the *Dutch*; and in the South part of the Island, they have *Punt de Galle*, and several other Fortifications, insomuch, that the Island is perfectly surrounded with their Forts.

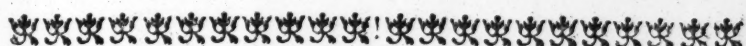
Rivers.

Rivers there are several, which fall down from the Mountains and Water the Country, but generally so rapid and full of Rocks that none of 'em are Navigable; the largest is that of *Muvillagonga*, which has its Source in the Hill call'd *Adam's Mount*, and running North-East by the Cities of *Candy* and *Allatneur*, falls into the Ocean at *Trinkamale*.

Monsoons
and Sea-
sons.

The Monsoons and Seasons are the same here as on the Neighbouring Continent, and the Rains begin to fall much sooner on the Western Coast than on the Eastern, as they do sooner on the *Malabar* side, than on the Coast of *Coromandel*, which probably proceeds from the same Reason, the Island being divided by very high Mountains; the Northern part of the Island is subject to great Droughts for several Years together, which is the more sensible Affliction, because they have scarce any Springs or Rivers in that part of the Island, but must be supply'd with great Difficulty with Water as well as Food from the South. This often renders *Jaffnapa-*
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tan and the adjacent Country sickly, but the rest of the Country is esteemed very healthful.



C H A P. III.

Treats of their Buildings, Fortifications and Furniture; their Stature, Complexion, and Habits; Food, Festivals, Diversions and Ceremonies; Carriages, and manner of Travelling.

T H E I R Towns are very irregular, not laid out into Streets, but every Man encloses a spot of Ground with a Bank or Pale suitable to his Circumstances, and there are frequently twenty or thirty of these Enclosures pretty near together. The Buildings ^{Buildings} are mean, the Houses of the generality of the People low thatch'd Cottages consisting of one or two Ground Rooms, the Sides are splinter'd with Ratans or Cane, which they do not always cover with Clay, and if they do, it seems, they are not permitted to White-wash them, this being a Royal Privilege. The better sort of People have a Square in the Middle of their Houses, and as many Rooms on the Sides of it as the Number of the Family requires, with Banks of Earth raised a Yard high about this square Court, on which they sit cross-legg'd, and eat or converse with their Friends. They have no Chimneys, but their Meat is dress'd in their Yards or a Corner of the Room. Their Furniture consists only of a Mat, a Stool or two to sit on, a few China Plates, and some Earthen and Brazen Vessels for their Water and

The Present State of

and to dress their Meat in, except one Bedstead which is allow'd the Master of the House to sit or sleep on, and this is corded, if I may use the Expression, with Rattans or small Canes, and has a Mat or two and a Straw Pillow upon it, but no Tester or Curtains. The Women and Children lie on Mats by the Fire side, covering themselves only with the Cloth they wear in the Day time, but they will have a Fire burning all Night at their Feet, the poorest People never want Fuel, Wood being so plentiful that nobody thinks it worth while to claim any Property in it. Their Pagoda's or Temples which are of any Antiquity are built of hewn Stone, with Numbers of Images both on the Inside and out, but no Windows in them, and in all other Respects like those on the Neighbouring Continent of *India*; but their Temples of a Modern Date, are little low Buildings with Clay Walls, almost in the Form of a Dove-house, and besides their publick Temples, they have little Chapels in their Yards, sometimes not more than two Foot square, which they set upon a Pillar four Feet high, and having placed the Image in it they reverence most, they light Candles and Lamps before it, and every Morning strew Flowers about the Image, and perform their Devotions.

The Inland Country call'd *Conde Uda*, is naturally so well defended, that it needs no artificial Fortifications; which ever way you approach, it must be ascended by vast high Mountains, through thick Woods, in which there is left only one narrow Path, and that fenc'd at proper Distances, and Centinels placed there Night and Day.

The

The Descendants of the antient Inhabitants, of whom the bulk of the People still consist, are call'd *Cinglasses*; there are also great Numbers of *Moors*, *Malabars*, *Portuguese*, and *Dutch* upon the Island. The *Malabars* enjoy a small Province, towards the North-West part of the Island adjoining to *Jaffnapatan*; and are, much against their Wills, subject or tributary to the *Dutch* at present.

The *Cinglasses*, 'tis said, do not want Courage, and are Men of quick Parts, complaisant and insinuating in their Address, naturally grave, of an even Temper, not easily mov'd, and when they happen to be in a Passion, soon reconcil'd again; they are very temperate in their Diet, neat in their Apparel, something nice in their Eating, and do not indulge in Sleep; but tho' they commend Industry much, like the Natives of other hot Countries, they are a little enclined to Laziness; they are not given to Theft, but intolerably addicted to Lying, and have not much regard to what they promise; they allow their Women great Liberty, and are seldom jealous; they are extremely superstitious, and great Observers of Omens; if they see a white Man or a great belly'd Woman at their first going out in a Morning, they promise themselves Success in what they undertake; Sneezing is an ill Omen, and if they hear a certain little Animal, like a Lizard, cry, they look upon it to be so unfortunate, that they will not proceed in what they are about for some time after.

They are well shap'd, of a middle Stature, their Hair long and black, their Features just, their Complexion dark, but not so black as

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the Inhabitants of the Island
Cinglasses their Genius and Temper.
Stature, and Complexion,
&c.

the *Malabars*, and their Eyes black, like all other *Indians*. Notwithstanding they usually sit on the Floor, as well when they eat as at other times, they have a Stool or two in their Houses which they set Strangers on, for whom they have a particular Respect; but they are not suffer'd to have Chairs with Backs to lean against; this it seems is prohibited by their Superiors, as too great an Indulgence to the Vulgar.

Food and
Liquors.

The principal Food of the *Cinglaffes*, is Rice with some savoury Soups made of Flesh or Fish to relish it: The better sort of People will have six or seven Dishes at their Table, but they are most of them Soup, Herbs, or other Garden Stuff, seldom more than one or two of Flesh or Fish, of which they eat very sparingly. The Meat is cut in little Pieces and laid by their Rice, so that they use no Knives or Forks, but they have Ladles and Spoons made of the Coco-Nut Shell: They have Brass and China Plates to eat on, but the poor People who want these, make a shift with broad Leaves instead of them. Their usual Drink is Water, Wine or Beer they have none, and Arrack they drink but little of; the Water they pour into their Mouths like the *Malabars*, holding the Cruise or Bottle at a distance from their Heads. If they have Rice and Salt in the House, the Poor look upon themselves to be well provided for, and with a Sallet and the Juice of a Lemon instead of Vinegar, will they make a good Meal. Beef, I think, they are prohibited to eat if they were inclin'd to it; and for Pork and Fowls, they chuse to sell these to the Foreigners amongst them, and wou'd think themselves hardly used if they were compell'd

pell'd to make a Meal of either. The Wife dresses the Food and waits on her Husband while he eats. And then sits down with her Children and takes what he leaves.

Among People of Condition, the young ^{Habits} Fellows wear their Hair long, combing it back, except they are on a Journey, and then they tye it up. The Caps the elderly People wear are like a Bishop's Mitre; they let their Beards grow long; their Cloathing is a Waistcoat of Blue or White Calicoe, and a Piece of Calicoe wrap'd about their Middles, Blue or stain'd, with a Sash over it, in which they stick their Knife, which has usually a fine wrought Handle; they have a Hanger also with the Hilt inlaid by their Sides, the Scabbard being almost covered with Silver. They walk with a Cane, and sometimes a Tuck in it, and have a Boy to wait on them, who carries a little Bag in which is their Betel and Arek-Nut, and other Trinkets. The Common People go naked to the Middle, about which they wrap a Piece of Calicoe which reaches down to their Knees.

The Women go in their Hair comb'd be- ^{Habits of} hind their Heads, and oil it with Coco-Nut ^{the Wo-} Oil; they have a Waistcoat of Calicoe flou- ^{men.} rish'd, which fits close to their Bodies and shows their Shape. A Piece of Calicoe they wrap about them which falls below their Knees, and is longer or shorter according to their Quality. They have Jewels in their Ears, in which they bore great Holes, and stretch them like their Neighbours of *Cor-mandel*. They have Necklaces and Bracelets on their Arms, and Rings in abundance on their Fingers and Toes, and about their Waists have a Girdle or two of Silver Wire

and Plate. They have a stately Mien, but are however very obliging and condescending to their Inferiors, and converse freely with them ; when they go abroad they throw a piece of strip'd Silk over their Heads, as our Women do their Hoods.

Salutations
and
Visits.

When they salute their Acquaintance, it is by holding out both their Hands with the Palms upwards, and bowing their Bodies ; but one of Superior Quality holds out but one Hand, or perhaps nods his Head. The Women salute by clapping the Palms of the Hands together, and carrying them to their Forheads, which is the Salam of the *Bramins*, and the first Enquiry is about their Health, as it is here. When the nearest Relations visit, they sit very reserv'd and silent, and are at no time addicted to talk much. It is customary to carry Provisions and Sweat-Meats with them to their Friend's House, and he makes an Entertainment for them the first Day ; but if the Guest stays more than a Night, he does not expect to be treated any longer, but assists the Master of the House in his Business ; the *Cinglasses* thinking it unreasonable that idle People who have nothing do, should disturb others as long as they see fit : But to say the Truth, the People are generally poor and in no Condition to make Entertainments, inasmuch, that great Part of their Cloaths and Ornaments are borrow'd when they go abroad, which is so very common, that it is no manner of Disgrace, nor do they endeavour to conceal it.

Carriages
and Roads

There are no Wheel Carriages in the Country, at least among the *Cinglasses* ; it would be impossible to use them, if they had any, in the Woods and Mountains, especially while their

their Ways are so very strait that two Men can scarce go a-Breast. The King directs the Roads to be kept so, it seems, as the greatest Security he has against the *Dutch*. The Baggage of People of Condition is carry'd by their Slaves and by others on their Backs. There were no Horses in the Country till the *Portuguese* brought them hither, and it seems the King thinks it too great an Honour to permit his Subjects, or even Foreigners, to ride on them in his Country, but they have Oxen with Bunches on their Backs, as on the Continent, which serve for Carriage, and when the King and his Court move, they have Elephants as well as Oxen for their Baggage.



C H A P. IV.

Treats of their Trade and Manufactures, Husbandry, Plants, Animals and Minerals.

NO Nation had a better Foreign Trade Trade antiently, than the Island of *Ceylone*, Their Cinamon brought the *Egyptians*, *Arabians*, *Persians*, and all the People of the East thither, once in two or three Years. The *Portuguese* found the *Arabians* and other Moors here at their Arrival in these Parts, who oppos'd their settling any Factories in *Ceylone*, having long enjoy'd that profitable Trade of Transporting Cinamon to *Europe*. The *Portuguese*, like their Predecessors the Moors, endeavour'd to engross this Trade to themselves, that they might set their own Price upon this Spice, and in all their Treaties with the King of *Ceylone*, insisted that no Cinamon should

should be sold from them, and had they not behav'd themselves with intolerable Insolence and Cruelty, they might have enjoy'd that Trade to this Day; but the King not being able to endure their Encroachments, call'd in the *Dutch* to his Assistance, who having expell'd the *Portuguese* and seiz'd their Forts, dispossest'd also the King their Ally of all the Cinamon Country, and made the Natives Beggars, driving them and their Prince up into the Mountains, and seem nevertheless to wonder, that he now and then disturbs them in the Enjoyment of what they have thus notoriously robb'd him of; 'tis true he falls upon their Men when they are gathering in the Cinamon, and makes them Prisoners, even the Ambassadors they send to him, refusing to have any Commerce or Treaty with the *Dutch* till they make him Restitution; which they are so far from doing, that they straiten him more and more every Day, and some say, have lately made him tributary to them. The *Dutch* are possess'd of the Pearl Fishery also, between *Jassnapatan* and *Madura*, on the Continent; but this does not seem to be very considerable of late, for they do not think it worth their while to fish for them for several Years together. Sometimes the People have some little Home Trade among themselves, one Part of the Island supplying the other with what they want of the Product of their respective Countries; but most of the People are now employ'd in Husbandry.

There are no Markets held in the Island, but some few Shops in their great Towns, where are sold Calicoe-Cloths, Rice, Brass, Copper and Earthen Vessels, Swords, Knives, and other Manufactures of Iron and Steel, in which

which they work very well, making all Manner of Tools for Carpenters, Smiths and Husbandmen. The Calicoes are good strong Cloth fit for their own Use, but not so fine as those on the Coast of *Cormandel*; Goldsmiths Works, Painting and Carving, they also perform tolerably well, and make pretty good Fire Arms.

As to the Face of the Country, it is for the most part cover'd with Woods and very mountainous, as has been observ'd already; but the little Vallies between the Hills are full of fine Springs. On the South Side of *Conde Uda*, stands that famous Mountain, call'd by the Natives *Hamalell*, and by Europeans Adam's Peak; it is shap'd like a Sugar-Loaf, and on the Top has a little plain flat Rock with a Print upon it like a Man's Foot, but near two Foot long; this the Natives come in Pilgrimage to, and climb up with great Difficulty once a Year, and worship the Impression, supposing it to be a very meritorious Act, of which I shall treat further under the Head of Religion. In this Mountain rise several fine Rivers besides that of *Mavelagonga* above mention'd, which fall into the Sea on different Sides of the Island, some on the East and West, and others to the South; but in the North Part of the Island, about *Jaffnapatan*, they have very few Springs or Rivers.

They have, it seems, several sorts of Rice, some which requires seven Months before it dry comes to Maturity, some six, others five; and there are other Kinds which will be ripe in three or four Months from the Seed Time. That which ripens fastest is the best tasted, but yields the least Increase; and as all sort of

of Rice grows in Water, the Inhabitants are at great Labour and Expence in levelling the Ground they design for Tillage, and making Channells from their Wells and Repositories of Water to convey it to these Fields: They cut out the Sides of their Hills from Top to Bottom, into little level Plains one above another, that the Water shall stand in them till the Corn is ripe, and these Levels not being more than six or eight Feet wide, many of them look like Stairs to ascend the Mountain at a little Distance. They sow no more Ground than they think they have a Stock of Water provided for on the Top of the Hill, which they convey down in Channells, from time to time, from the highest Part of the Hill to the lowest. If they apprehend they have Water enough, they sow that kind of Rice which yields most, and is the longest a growing; but if they think their Water will not hold out, then that which ripens soonest; for the whole Crop is spoil'd if they want Water. They also contrive to have all their Rice ripe together, for their Fields are common, and they turn in their Cattle after Harvest, as they do here; and if any Husbandman is much later than his Neighbours, his Corn is eaten up by the Cattle, therefore when by any Accident; they find themselves under a Necessity of Sowing later, they take that Rice which will be ripe soonest, and so recover their lost Time.

In the North Part of the Island, where there are few Springs, they save the Rain Water in great Ponds or Tanques of a Mile in Compass in the Time of the Monsoons, as they do on the Continent of *India*, and when
their

their Fields are sown let it down into them gradually, so that it may hold out till Harvest. Their Seed Time is usually in the Months of *July* or *August* a little after the Beginning of the Rains, and their Harvest in *January* or *February*, but where they have Plenty of Water all the Year round they do not so much regard these Seasons, but Sow and Reap almost at any time. Their Plough has a Handle and Foot shod with Iron, much like our Foot Ploughs, but they are both of a Piece, and much less and shorter on account of their turning on the Sides of Hills where they are cramp'd for Room. There is a little Beam also let into that Part which the Ploughman holds in his Hand, and to which the Geers of the Buffaloes are fastened; they do not turn over and bury the swar'd as ours do, but just break up the Ground and then overflow it with Water, which rots the Grass and Weeds. They give their Lands two Ploughings; after the First they make up their Banks which serve to keep the Water in, and for People to walk from one Field to another, for the rest of the Fields are Knee deep in Water and Mud. This Ground at the second ploughing is a perfect hotchpot, having lain soaking in Water a considerable Time: When the Weeds and Grass are rotted, they drag a heavy Board over their Land standing edgways to make it all plain and smooth, that the Water may overflow it equally in all Places. Before they sow their Seed they soak it in Water, and then lay it on a Heap four or five Days till it grows; when their Seed is ready they drain all the Water off the Land, and then with little square Boards fastned to Poles smooth

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over

over the Land again, after which they sow their Rice as our Husbandmen do Wheat and Barley, and let it stand without Water till the Corn is a Span above the Ground; when the Women come and weed it and transplant the Rice where it grows too thick (the Reader will remember, that on the Continent of *India* they plant every Spire of Rice which they take out of Beds sown before) after this they let in the Water again, and the Rice grows half a Foot or a Foot deep, and more, in Water till it is ripe.

They do not thrash, but tread out their Corn with Oxen and Buffaloes, frequently in the Field where it grows; as soon as it is reap'd, they lay out a round Spot of Ground for this Purpose, about Twenty Five Foot over, which they dig a Foot and half deep; and the Women, whose Business it is, bring the Corn in Bundles on their Heads, after which the Cattle are drove round the Pit till they have trampled it out of the Straw; then a new Floor is laid, and with half a Dozen Oxen they will trample out Forty or Fifty Bushels in a Day. Before they begin to tread out the Corn, they always perform some Religious Ceremony, and apply to their Idols for a Blessing on their Labours.

They have several other Kinds of Grain, which they eat of the latter End of the Year, when Rice begins to be scarce; and particularly Coracan, which is as small as Mustard-Seed, which they beat or grind into Flour and make Cakes of. This Grain grows on dry Ground, and is ripe within three or four Months after it is sown. They have another Kind, call'd Tanna, as small as Caracan, every Seed whereof shoots out four or five Stalks,

which

which have each an Ear, and are said to multiply a Thousand for one. The Women, who do the greatest part of the Harvest Work, cut off only the Ears of it when it is ripe and carry it Home in Baskets. This is very dry Food, and only eaten when Rice is not to be had. They have also a Seed call'd Tolla, of which they make Oil and anoint themselves with it.

Here are great Variety of Fruits, but the Natives seldom eat them ripe, or cultivate any, but those which serve to make Pickles for their Soup or Curree, and Sauces, when they are green, to eat with their Rice. The Betel-Nut, so often mention'd, they have great Plenty of, which they us'd to export to the Coast of *Cormandel* to great Advantage, before the *Dutch* excluded them from all Trade with Foreigners.

The Fruit call'd Jack is part of their Food, Fruits. they grow upon large Trees, are of a round Shape and as big as a Peck Loaf, being cover'd with a green prickly Rhind, they have Seeds or Kernels in them as big as a Chestnut, and in Colour and Taste like them. They gather these Jacks before they are ripe and boil them, and they eat much like Cabbage: If they let them grow till they are ripe they are very good to eat raw; they roast the Kernel in the Embers, and carry with them when they take a Journey, for their Provision.

There is another Fruit call'd Jambo, which is very juicy, and tastes like an Apple, it is White streak'd with Red, and looks very beautiful; they have also some Fruits which resemble our Plums and Cherries; nor do they want any of the common *Indian* Fruits, such as Mangoes, Coco's, Pine-Apples, Melons,

Pomgranates, Oranges of several Sorts, Citrons, Limes, &c.

Roots and Potherbs. Their Kitchen Gardens are very well supply'd also with Roots and Herbs, their Roots are known to us under the general Name of Yams, tho' they have great Variety, and will make a hearty Meal of them; they have several Kinds of Pot-herbs which they eat with Butter, some of them almost equal to Asparagus; they dress also some of their green Fruit with their Rice, which are a very pretty Acid. The *Portuguese* and *Dutch* have introduced almost all Kinds of *English* Herbs and Roots, as Colworts, Lettice, Rosemary, Sage, Mint, Carrots, Radishes, &c. and their Woods afford plenty of Medicinal Herbs, which the Natives know very well how to apply, and perform considerable Cures. Flowers also they abound with of fine Colours and Scents, but never cultivate them or take any manner of Delight in fine Gardens, but the Girls and young Fellows adorn their Hair with them: Among the rest, they have White and Red Roses which smell as sweet as ours, and they have a White Flower which very much resembles Jassmine, of which the King has a Nolegay brought him every Morning, and claims the Propriety of them wherever they grow.

Flowers.

There is another Flower call'd the *Sindric-mal*, which has this peculiar to it, that it opens about four a Clock every Evening, and closes again about four in the Morning, remaining shut for twelve Hours. There are also Flowers call'd *Hopmauls*, which grow upon Trees that bear nothing else, they have a very fine Scent, and are used more than any other by the young People in their Hair.

The

The most remarkable Trees in *Ceylone* are, ^{Trees.} first the *Tallipot*, which grows strait and tall, and is about the bigness of the Mast of a Ship, the Leaves whereof (any one of 'em) are large enough, 'tis said, to cover fifteen or twenty Men and keep them dry; they are round and will fold up like a Fan, a Piece of them is worn on their Heads when they travel, to shade them from the Sun, and are so tough that they make their Way through the Woods and Bushes with them. Every Soldier carries one, which serves him also for a Tent to lie in, and without them it were impossible to live abroad in the Rainy-Season. It bears no Fruit till the last Year it lives, and then has a hard Fruit as big as a Nutmeg in vast plenty, in the inside is a Pith like Elder, which is sometimes eaten like the Pith of the Sago Tree, and they make Bread of it as they do of the Sago.

The second Tree I shall mention, is that call'd the *Reffule*, which grows up strait and tall as the Coco-Tree, and is likewise full of Pith; from this they draw a cool pleasant Liquor, which is very wholesome, but not stronger than Water; an ordinary Tree yields three or four Gallons a-Day. This Liquor they boil and make a kind of brown Sugar of it, which they call *Jaggory* in *India*, and 'tis said, they can make it finer and fit for any use. The way of drawing this Liquor is thus, there grows out of the very Top of the Tree a Bud, which if they would suffer, it wou'd bear a round Fruit, but is good for nothing but to plant again. This Bud they cut and bind about it Salt, Pepper, Limes, Garlick, Leaves, and other things which backen the Growth of it: Every Day they cut a thin
Slice

*The Present State of*Cinamon
Tree.

Slice off the end, and hang an Earthen Pot under it to catch the Liquor. The Leaves of this Tree fall off, and are renew'd every Year till it comes to its full Growth, and then the same Leaves continue on it for several Years, but when they fall there comes no more new ones in the room. As the top Bud ripens and withers, others come out lower every Year, till it comes to the Bottom of the Boughs, and then it has done bearing and dies within seven or eight Years afterwards. The Wood of the Tree is very hard and heavy, of a black Colour, and serves them to make Pestles of, with which they beat the Husk of the Rice in Mortars. But the Tree peculiar to this Island, and more valuable to the *Dutch* than any of the Mines of *Potosi* to the *Spaniard*, is the Cinamon. This Tree is as common as any other in the Woods on the South-West part of the Island near *Columbo*, but there is little or none to be found towards the North part; however, the *Dutch* have secur'd all the Bays and Mouths of the Rivers round the Island, to prevent other Nations settling here, or having any Commerce with the Natives. This Tree is of the middle Size, not very large, and has a Leaf in thickness, shape and colour, like the Lawrel; the Leaves when they first sprout are as red as Scarlet, and rubb'd between the Fingers smell like a Clove; it bears a Fruit in *September* like an Acorn, but neither the Taste or Smell of it is like the Bark; however by boiling the Fruit in Water, an Oil will swim on the Top, which smells mighty prettily, and when it is cold, is white and as hard as Tallow. It is sometimes used as an Ointment for Aches and Pains, but is so very common that

that they burn it also in their Lamps. This Tree, according to some, has three Barks, but two all People agree in, and that it is the Second which they strip from Trees of a middling Growth, that is the best Cinamon; neither the Trees that are very young, or those that are old, are proper for peeling: Having stripp'd off the out-side Bark, they cut the next round the Tree in several Places with a pruning Knife, then they cut it long ways in little Slips, and having peel'd them off, lay them in the Sun to dry, and they roll up together as we see them brought over. Whether the cutting the inward Bark kills the Tree, as some affirm, is not very material, for there is enough of it to supply all the World if it was five times as large. The *Dutch* don't care to how narrow a Compass the Cinamon Groves are brought, since they have monopoliz'd them, and can set what Price they please upon this Spice; the less the Extent of these Woods are, they will be the better able to defend their Possession, to which, Force is their best Title. The Body of the Tree under the Bark is perfectly white, and serves them for Building and all manner of Uses, but has not that delicious Taste or Smell which the Bark has. There are Cinamon Trees also upon the *Malabar* Coast, whose Bark has the Colour and something of the Taste of the *Ceylone* Cinamon, and is not easily distinguish'd from it by the Sight, for which Reason, 'tis said, the *Dutch* destroy as much as they can of it, because other Nations used to mix them, and pass both off together as true Cinamon; and some say, if those Trees were cultivated and taken care of, their Cinamon wou'd fall little

tle short of that of *Ceylone*, but this I can scarce believe, because it is not to be suppos'd, that neither the Natives or *European* Merchants shou'd in all this time have made the Experiment, knowing how valuable this Spice is. But methinks it would be worth the *East-India* Company's while, to get some young Cinamon Plants from *Ceylone*, and transplant to their Settlements on the *Mala-bar* Coast, which are but a very little distance from this Island, and try if they cou'd not raise a Plantation of them. It is impossible that the *Dutch* can so strictly guard the Coast for several hundred Miles but some Plants might be carried off, and it wou'd be an inconceivable Advantage both to the Company and the Nation in general, if such a thing cou'd be effected; besides, as our Ships often put into the Ports of this Island, tho' they are not suffer'd to Trade there, we know by Experience that their Merchants, and even their greatest Officers, will accept a Bribe, or a Compliment, as a certain noble Peer stiles it, and many of them (as well as our People) will barter away their Country itself to make their private Fortunes, so that no doubt the thing might be easily accomplish'd, if it was once attempted.

I cannot but lament the Negligence of my Country-Men, in making no Attempts to procure a Settlement in this Island, when they knew the Consequence of it, and it lay open to them for so many Years together. It is not at this Day much above threescore Years since the *Dutch* monopoliz'd this Trade to themselves, and excluded the rest of the World from this charming Island. It is impossible to sail by it without being under a
Con-

Concern that we must never set a Foot on Shore in this Earthly Paradise, but be excluded by that Boorish Race who have usurp'd the Possession of it. It can never be suppos'd, that if the *Dutch* had not in the Reign of King *James* the First, perfectly purchased our Ministry, and afterwards taken the Advantage of a cruel Civil War amongst our selves, and the Divisions amongst us in the Reign of King *Charles* the Second, that we shou'd ever have suffer'd them to run away with our Fishery at home, and every valuable Branch of Trade abroad. The Cloves and Mace and Nutmegs in the *Molucca* and *Banda* Islands, I have already given an Account how treacherously and barbarously they robb'd us of; our Merchants seem to have been so terrified with the unheard of Cruelties of the *Dutch* at *Amboina*, that they durst not put in for a Part of the Cinamon Trade at *Ceylone*. 'Tis true, they were so poorly supported by our Government in the Reign of King *James* the First, that it was enough to discourage them from settling where the *Dutch* had any thing to do; it was with too much Truth the *Hollanders* boasted in the *East-Indies*, that they had a better Interest at the *English* Court than our own Merchants, and that a well applied Bribe in *Europe*, would atone for all their Depredations in the East. It was with Propriety enough, that the *Hollanders* stil'd themselves LORDS OF ALL THE SEAS OF THE WORLD, for their own Fleet was the best in *Europe*, next to that of the *English*, and they were sensible they had ours in their Pockets, and if at any time we were about to call them to Account for their ill-Usage of our Merchants

either by Bribes or sowing Divisions amongst us, which their good Friends the Dissenters too often favour'd them in; all Complaints were hush'd up, and we were made to believe that the Interest of the *Dutch* and this Nation, were inseparable, and that therefore we must never take Notice of any thing they plundered us of, lest this shou'd create a Misunderstanding between us and our good Allies.

Cinamon, But to return to the Cinamon Tree: It is
Cloves, often apprehended by the Vulgar, that Ci-
and Nut- namon, Nutmegs, Mace, and Cloves, grow
megs all upon one Tree, or at least in one Coun-
grow in try, and my Friend the *Atlas*, has so far
three fe- confirmed them in their Error, as to make
veral Nutmegs of the Growth of this Island of
Countries *Ceylone*; whereas Nutmegs only grow in the
Banda Islands, they are covered by the
Mace as a Nut is covered over by the Husk.
Cloves grow only in the *Molucca* Islands and
Amboina, and the true Cinamon only in *Ceylone*,
and the *Molucca's*, *Banda*, and *Amboina*,
lie any of them near three thousand Miles to
the Eastward of *Ceylone*; the *Molucca's* under
the Equator, and *Banda* and *Amboina*, three
or four Degrees to the Southward of it,
whereas *Ceylone* lies six Degrees to the North-
ward of the Equator.

When I sail'd by this Island in my Voyage from the Coast of *Cormandel*, we had not touch'd at any Land for about four Months, and the Evening before we made *Ceylone*, when our best Artists on board were confident we were a hundred Miles from that or any other Land. The Air was so extremely sweet, so replenish'd with fragrant Smells, that I was morally sure we must be near
some

some Land ; I call'd up several of my fellow Travellers hereupon, who regal'd their smelling Faculty in the same Manner, and it was the general Opinion that this must proceed from the Cinamon Groves in *Ceylone*. However, 'tis observable that when People have been long at Sea, and draw near any Coast, if the Wind sits off of it, it will bring a very refreshing Smell along with it, tho' not comparable to that perfum'd Air we meet with on the Coasts of *Ceylone*.

But to proceed : The next Morning, to the Surprize of all who had the most Skill in Navigation, Land was seen at the Top-mast Head, tho' it cou'd not be less than fifteen or twenty Miles distance, and considering we had sail'd all the Night before the Wind, must carry those delicious Odours a vast way out to Sea, when it sits off the Island, as it did at this time, tho' I do not suppose the People of the Country who smell them constantly, could have been sensible of them at so great a Distance as we were, who had not experienc'd that refreshing Smell that arises even from common Earth, for so many Months, this is what I may relate of my own Knowledge, and the Reader need entertain no doubt of the Truth of the Fact.

But to give some farther Account of the Trees of this Island ; there is the Orula, of the bigness of an Apple-Tree, which bears a Fruit like an Olave, which they sometimes take as a Purge ; they use it also to dye their Cloths black, by dipping them into Water this Fruit has been steep'd in ; and 'tis said, if a Piece of rusty Iron be thrown into this Water, it will eat off the Rust and become

bright, and that the Water will be so very black, that it will serve instead of Ink.

The Downekaia is a Shrub which bears a Leaf two Fingers broad and six or eight Foot long, which is on both sides full of Thorns; these Leaves they split and make Matts of them; it bears a Bud which opens into a Bunch of whitish Flowers like a Nosegay, and the Leaves are extremely sweet, the Roots of this Tree are full of small Fibres, of which they make their Cordage. They have another fine shady Tree which they have a particular Veneration for, on account that the God *Buddou* when he was upon Earth, as Tradition goes, used to repose himself under the Branches of it; under these therefore they frequently erect their Altars and set up their Images, and place a Number of lighted Lamps, as the *Indians* always do in or before their Places of Worship.

Animals.

In this Island there are plenty of Oxen and Buffaloes, Goats, Hogs and Deer; they have also Elephants, Bears, Tygers, Jackalls, Monkeys, Dogs and Hares; but no Horses, Asses, Sheep, Lyons or Wolves, but what are imported by *Europeans*. Some of their Deer are larger than our Red Deer, but there is another Animal like them in all respects except the Colour, not bigger than a Hare, it is Grey spotted with White. The Beasts this Island is most famous for, are the Elephants; those that treat of their Beasts, give us large Descriptions of their Make, their Sagacity, and the Manner of taking them by a tame Female, which having been taken Notice of already in treating of other *Indian* Countries, I shall only observe that they are so very numerous in this Island, that they do

do the Husbandmen incredible Damage by breaking their Trees, and eating and trampling down their Corn, so that the Country People are forc'd to watch their Corn Fields every Night which lie near the Woods, and are not secure in their very Yards; they have much ado with lighted Torches and making a great Noise to fright them away; sometimes they shoot at them and wound them with their Arrows, but are often kill'd by the enraged Elephant. Their Bears and Tygers are not near so troublesome, for they seldom attack People here without Provocation, and do no Damage to their Grain.

Their Monkeys are very numerous also, and of several kinds, some of a dark grey Colour, very large, with black Faces and white Beards from Ear to Ear, which make them resemble old Men. There is a second Sort like the other, and as large, but Milk-white in their Bodies and Faces, neither of these are mischievous; but there is a third Sort troublesome enough, which about Harvest come in large Companies, and do not only eat up a great deal of Corn, but carry abundance away in their Hands, and will plunder the Gardens about their Houses: This kind of Monkeys have white Faces, and long Hair on their Heads like Mens, but no Beards.

There are Allegators in some parts of the Island, which have been describ'd already in treating of other Countries, and they have also a great Variety of Serpents, one kind Mr. *Knox* speaks of, of so monstrous a Size, that I must beg his Pardon for repeating the Story after him, and it seems he had never seen any of them himself alive or dead, tho' he

he had liv'd above twenty Years in the Country. There are weak credulous People no doubt among the *Indians*, as well as in *Europe*, who love to hear and report incredible things, and as Mr. *Knox* himself assures us, that the People of this Island are pretty much given to Lying, I can't think he expected we should believe the Relation that was told him of a Snake's eating a Stag, Horns and all; those which Mr. *Knox* himself saw, he tells us were of an ordinary Size, about five or six Foot long, and therefore I believe we may place the other Monsters he mentions among the Vulgar Errors. Besides Snakes, they have other Vermin in abundance, such as Polecats, Ferrets, Weasels, &c. and are so over-run with them, that they destroy all the wild Rabbits, tho' there are some kept tame; and their Cattle are frequently bitten with Snakes and found dead.

Pismires, it seems, swarm here, and sting to that Degree there is no bearing them; they devour also almost every thing they can come at, except Iron and Stone, and People can hardly set down a Dish of Meat but it will be full of them. Mr. *Knox* tells us, they run up the Walls of their Houses, building arches of Dirt as they go, and if an Arch happens to break, they will all come down and assist in repairing it. The *Cinglasses* are very careful in looking after any thing they have of Value, that these Insects don't spoil it: They discover where they climb up by these Arches of Dirt, without building which they never go up any thing. At a Distance from Houses, these Ants will raise Hillocks Five or Six Foot high,

high, of a pure refin'd Clay so hard and firm, that it will require a Pick-Ax to pull it down, and their Nests are contriv'd like a Honey-Comb, the Natives use this Clay to form their Idols of, it is so fine; but as these Insects increase prodigiously, so they die in Shoals; for when they are come to their full Bigness and have Wings, they issue out of an Evening, after the going down of the Sun, in such vast Numbers, that they darken the Sky, and having flown out of sight, in a little Time they fall down dead, and the Birds which are not gone to roost, frequently fly amongst them, and pick up a great many. The Poultry almost live upon these Ants, and if it were not for this there would be no keeping them down, they multiply so fast.

Their Bees, one Sort of them, are like the common *English* Bees, and build in hollow Trees, or Holes in the Ground; they have a larger Sort of a brighter Colour, and their Honey much thinner, which make their Combs upon the Boughs of Trees, at a great Height, so that they may easily be seen, and at the time of Year, whole Villages go out into the Woods to gather the Honey, which they come home loaded with; they will sometimes hold Torches under the Bees till they drop from the Trees, and boil and eat them, looking upon them to be very good Food.

Here are Leeches of a Reddish Colour, and about the Bigness of a Goose Quill, which appear about the time the Rains begin to fall, and in a little time the Grass and Woods are full of them; they are at first as small almost as a Horse Hair, and creep up the Legs of Travellers, who always go without Shoes or Stock-

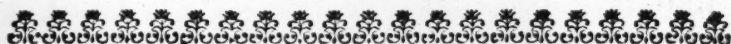
Stockings, and make the Blood run down their Heels, and if there be any Sore they will be sure to get to that ; some therefore rub their Legs with Lemon and Salt to make them drop off, and others have a flat Stick to scrape them off, but others succeed them so fast that it is almost in vain, and they most commonly let them alone till they come to the end of their Journey ; for tho' it makes their Legs smart a little, this bleeding is reckon'd very good for them. When they come to their Houses they rub their Legs with Ashes and so get rid of them at once.

There does not seem to be any want of Poultry here, such as Hens, Ducks, Geese, Turkeys ; but it seems the King prohibits the People's keeping Ducks, Geese, Turkeys, or Pidgeons tame, tho' he keeps them himself ; they have also a black Water-Fowl as big as a Duck, which lives upon Fish, which will dive and remain under Water a great while, and at length come up at a vast Distance : There is another Fowl larger than a Swan, which haunts the Ponds and Marshes, and lives on Fish.

Woodcocks and Partridges there are some, but not many ; and they have some Wood Pidgeons, Snipes and Sparrows, and abundance of wild Peacocks and small Green Parrots. There is the Macowda also, which speaks mighty plain when 'tis taught, it is about the bigness of a Blackbird and of the same Colour. There is another of a Gold Colour, very beautiful to look on, which may be taught to speak ; but the finest Birds they have are of the Bigness of a Sparrow, they are some of them as white as Snow, except their Heads which are Black, with a Plume of Feathers standing

standing upright, and their Tales a Foot long; others there are of a deep Yellow, but in all other respects like the former; neither of 'em have any Musical Notes, or are good for any thing but to look on. Fish they have in very great Plenty, both in their Rivers and Ponds, which the Natives eat with their Rice much oftner than Flesh; they take them with a Wicker Basket made in Form of a Bell, which they clap down in the Water, and soon feel if there be any Fish by their beating against the Basket, and putting their Arms in at the Top take them out with their Hands; they seldom use Nets except on the Sea Coasts: In several Places Fish are kept for the King's Use, who makes it one of his great Diversions to feed them; People are prohibited to take them in those Places on pain of Death, which makes them so tame, that they will run after any Body to the Sides of the Ponds, to be fed.

As for Mines I don't find they work any, ^{Mines.} except those of Iron, of which they have great Plenty, and make pretty good Steel. Diamonds and precious Stones also, 'tis said, their Prince has in abundance, but probably these might be imported formerly from *Golconda*, when they traded thither with their Cinamon; for if there had been any Diamond Mines in the Country, the *Portuguese* or *Dutch* would have discovered them long before this.



C H A P. IV.

Treats of the Language, Learning, Books, and History of the Ceylonefe.

Language **T**HE *Cinglaffes* have a Language peculiar to themselves, but seem to have borrowed many of their Words from their Neighbours, the *Malabars*; however, these Nations do not understand one another. They have also a learned or dead Language, understood only by their *Bramins* or Priests, in which is written all that relates to the Rites and Ceremonies of their Religion. Their common Tongue, Captain *Knox* tells us, is copious, smooth and elegant, but whether the Captain was a judge of Languages, I will not take upon me to say; however, he was capable of observing, no doubt, as he has done, that in all their Speeches and Addresses to their Betters, there was a great mixture of Compliment, and that they were so nice in the Titles they gave to Men and Women, that they were varied at least a dozen ways, according to the Quality or Circumstances of the People they spoke to; and it was an unpardonable Mistake to give any Person a wrong Title or Epithet when they address'd themselves to them; and it seems their Peasants are as well vers'd in those Phrases and manner of speaking, as Men of Condition, and will make handsome Speeches to ingratiate themselves where they have a Favour to ask, their Parents using them to it from

from their Infancy, and taking all Opportunities of introducing them into the Company of their Betters and conversing with them, insomuch that they are seldom guilty of that Rudeness or Sheepishness which is remarkable in the Clowns of other Countries. The *Portuguese* remaining so long upon this Island, their Language is also spoken in almost every part of it.

Instead of Paper they cut the Talipot-Leaf Writing into Slips about two Foot long, and three Fingers broad, on which they cut their Letters with a Steel Bodkin, writing from the Left-hand to the Right; they teach their Children first to write by making Letters in the Sand of the Streets, as their Neighbours of *Malabar* do.

Astronomy is a great Study with them, Astronomy which they probably learnt from the *Egyptians* ^{my}. and *Arabs*, who have long had a Correspondence with this Island; they foretell the Eclipses of the Sun and Moon, and make Almanacks, wherein they give the Age of the Moon, the lucky or unlucky Times for ploughing or sowing, taking a Journey, or entering on any Business; and according to the position of the Planets, pretend to determine whether a sick Person shall recover, or the Birth of a Child be fortunate or not, about which their Parents always consult, and save or destroy their Children, 'tis said, according as the wise Man pronounces.

Their Year has three hundred and sixty Time. five Days, and they begin it on the twenty seventh, eighth or ninth of *March*; they divide it also into twelve Months, and those into Weeks, the first Day whereof they look

upon to be fortunate to undertake any thing; they divide their Day into thirty Parts or *Pays*, and their Nights into as many, beginning the one at Sun-rise, and the other at Sun-set, which is about six a Clock here all the Year round, so that their fifteenth *Pay* is always twelve a Clock with us. They have no Sun Dials or Clocks, but a Copper Dish which holds about a Pint, with a little Hole at the Bottom, which is put into a Vessel of Water empty, and fills it self in the space of one of their *Pays*, and then sinks; after which it is set upon the Water again to measure another *Pay*. As to Magick Art, which some say they are famous for, I confess I have not Faith enough to believe the Stories reported concerning it my self, and therefore shall not trouble the Reader with them; but only observe, that the World in general had a much greater Opinion of that Art formerly, than they have at present.

Magick.

Physick.

Physick is not a Profession here; every body seems to understand common Remedies, tho' none of them have any great Skill. Their Medicines are composed of Herbs, Leaves, Roots, or the Bark of Trees they find in the Woods, with which they Purge or Vomit themselves as they have Occasion. They will also cure green Wounds, and tho' the biting of some of their Snakes be certain Death, if some Application be not made very suddenly, they have an Herb which cures them effectually; and I perceive they sing to the Patient and keep him waking, as they do on the Continent, which our People call, charming the Patient, and will have it, that the Cure must be owing to the Devil, because our *European* Surgeons know
no

no Remedy in these Cases. The *Cinglaffes* have also many Antidotes against Poison taken inwardly, it being observable, that as they abound in poisonous Plants and Herbs, so they do in Remedies of the same kind. The Diseases People are subject to here, are Agues and Fevers, the Bloody Flux, and Small-Pox, and Pains in their Limbs, for which last they use certain Ointments with great Success. Anatomy and Bleeding they seem perfectly Strangers to, except it be bleeding with Leeches, which, as has been already observ'd, they can't well avoid, and acknowledge they receive great Benefit by it.

The Histories of this Island are recorded History. in their learned Language, and contain rather fabulous Accounts of their Gods and antient Heroes remov'd to Heaven, whom they now make the Objects of their Worship, than afford any real Instruction. These Records are kept by their Priests or *Bramins*, in a Language unknown to the Vulgar, and they are acquainted with no more of it than what is communicated to them in Songs and Ballads, which like the *Indians* on the Continent, they are always repeating.

As to their modern History, the *Portuguese* discover'd this Island about the Year 1505, Their Modern History. under the Conduct of *Laurence D'Almeida*, but it was twelve Years afterwards that they began to settle a Trade and Factories here. About the Year 1650, they erected a Fort near *Columbo*, at which the King was alarm'd, and immediately laid Siege to it, but the *Portuguese* having got such Footing that it was very difficult to remove them, a Treaty was enter'd into between the King of *Ceylone* and

and the *Portuguese*, whereby that King was to deliver them a Quantity of Cinamon Yearly at a certain Price, and there was so good a Correspondence between the two Nations for some time, that an Ambassador was sent to *Portugal* in the Year 1540, and a very strict Alliance enter'd into, insomuch that several of their Princes became Christians and put themselves under the Protection of the *Portuguese*; but they behaving themselves very cruelly and insolently to the Natives, and the *Dutch* General *Spilbergen* arriving on the Coast about the Year 1602, the *Ceylonese* enter'd into a Treaty with the *Dutch*.

However, *Sebald de Weert* the *Dutch* Admiral, who was sent to the Assistance of the King of *Ceylone* against the *Portuguese*, in the Year 1603, behaving himself very brutishly, and using that Prince more like a Slave than a Sovereign, the *Ceylonese* were so enrag'd at it, that they cut the *Dutch* Man in Pieces, which put an end to all Treaties for that time.

The *Dutch* finding their Mistake, that the *Ceylonese* wou'd not be treated in that insolent Manner *de Weert* had used them, very submissive Letters were sent in the Name of Prince *Maurice* and the States, to propose an Alliance with the King of *Ceylone* in the Year 1609.

In the Year 1613, an Alliance offensive and defensive was concluded between the King and the *Dutch*, whereby that Prince agreed to dispose of his Cinamon, Pearls, and precious Stones, to no other *European* Nation but them, but that there should be an open and free Trade for all *Indian* Nations:

Per-

Permission also was given the *Dutch* to erect a Fort at *Catiarum* or *Trinquemale*, on the North-East part of the Island, but the *Portuguese* soon beat the *Dutch* out of their Fort, and maintain'd their Possession and their Trade in *Ceylone* till the Year 1636, when the *Dutch* were again invited into the Island. The *Portuguese* Fleet before *Goa* being defeated by the *Hollanders* in the Year 1638, the *Dutch* sent a Reinforcement to the Assistance of their Ally the King of *Ceylone*, whereupon the *Portuguese* march'd to the Capital City of *Candi*, from whence the King retiring, they burnt and plunder'd the City, but were intercepted in their Retreat by the King's Forces, and most of their Army cut to pieces. From this time their Interest in the Island declined a-pace, for the same Year the *Dutch* and the *Cinglasses* sat down before *Battecalao*, which stands about the Middle of the East-side of the Island, and took it from the *Portuguese*; then the *Dutch* renew'd their Alliance with the King of *Ceylone*, who was so much in haste to extirpate the *Portuguese*, that he engag'd to be at the whole Charges of the War, if the *Dutch* are to be credited, and the *Dutch* were to monopolize the Trade of the Island without paying any Duties to his Majesty; and pursuant to this Agreement, the King immediately deliver'd a vast Quantity of Cinamon into the Hands of the *Hollanders*, in part of the Charges the *Dutch* had been at. Soon after, the *Portuguese* Town of *Point de Galle*, their most Southern Settlement in *Ceylone*, was taken by the *Dutch*; in the Year 1655, the Town of *Caleture*, about a Day's Sail North-West of *Point de Galle*, was taken by the *Dutch*. The same Year the
Dutch

Dutch and the *Cinglasses* with their united Forces, laid Siege to *Columbo* on the South-West part of the Island, being the Capital of all the *Portuguese* Settlements. This Place the *Portuguese* defended very well for a whole Year, under the Disadvantage of a Famine, and the Want of many Necessaries: However, the City of *Columbo* at length surrender'd upon Articles the eleventh of *May*, 1656, and the *Dutch* took Possession of it with their Troops, excluding the King any Share in their Conquests, tho' they had expressly stipulated to deliver *Columbo* into his Hands, according to a Letter from that Prince to their General, translated and printed by the *Hollanders* themselves, which I shall here insert, to shew that the *Dutch* have no other Right to this Island, but what they gain'd by Force and Treachery.

The Letter of the King of *Ceylone* to the *Dutch* General, upon his taking Possession of *Columbo*.

OUR Imperial Majesty being very desirous to introduce the *Dutch* Nation into our Dominions, Adam *Westerworld* came on this Coast with a Squadron of Ships, just as we had made our selves Masters of *Batecalo*, when we thought fit to conclude a Peace with him, which being confirm'd by Oath, was but slenderly observ'd by some Officers afterwards: As for Instance, by Captain *Burchart Kocks*, alias *Coque*, (who was kill'd by a Soldier at *Puntegale*) and Commissary *Peter Kiest*, who being sent as Plenipotentiaries to our Court, did confirm the before mentioned Peace by Oath, pursuant to which at their Departure for
Gale,

Gale, they took along with them one of our
 * Dissaue's, in order to deliver into his Hands the * Gene-
 Country of Mature; but at his coming there they rals.
 found Means to render the same ineffectual, by find-
 ing out certain Difficulties, which made the said
 Dissaue return to our Court to our great Dissatisfac-
 tion. It was about that time that our beloved Director
 General did come into our Kingdom from Holland,
 with full Power to act as he should find it most
 suitable to our Service, and to the Establishment of
 a firm Peace and Friendship, pursuant to which he
 desir'd us to bury all past Miscarriages in Oblivion,
 promising at the same time, in the Name of the
 Prince of Orange and the East-India Company,
 full Satisfaction for the same; as also that the For-
 tresses of Negumbo and Columbo (when taken)
 shou'd be deliver'd into the Hands of our Imperial
 Majesty, and certain Hollanders to be allotted in
 the said Places for our Service. 'Tis upon this
 Account that we sent our Auxiliaries to assist our
 dearly belov'd Hollanders in the taking of Co-
 lumbo; which being taken, since they are be-
 come forgetful of their Promise, and do continue
 to do so to this Day, Your Excellency is left at
 your own Liberty to do what you think fit, till
 Notice of this Proceeding can be given to the
 Prince of Orange, and the Honourable Company:
 But I would have you remember, that such as
 don't know God and keep their Word, will one
 time or other be sensible of the ill Consequences thereof.
 I am sensible I have God on my side.

POSTSCRIPT.

Two Letters have been dispatch'd from our Im- * The
 perial Court: Your Excellency has written to Dutch In-
 * George Bloem, but without mentioning any terpreter
 thing relating to our Service: Your Excellency at the
 King's
 L 1 may Court.

may write such frivolous Pretences to whom you please, but ought not to impose them on our Imperial Majesty, it being in vain to alledge, that the Director General had receiv'd his Instructions from Batavia; whereas he brought his full Power along with him out of Holland: Such Sinister Dealings as they create no small Jealousy, so I can't see with what Face you can expect any further Credit from us; I have taken Care to have this translated into Dutch, that you may have no Reason to plead Ignorance. George Bloem shall stay here till I receive your Answer, when I intend to send him back with a Letter.

Pretence
of the
Dutch for
not resto-
ring Co-
lumbo.

The Pretence the Dutch made for not delivering up Columbo to the King was, That General Hulst, with whom that Agreement was made, (and who was kill'd in the Siege) had not a sufficient Authority to make such an Agreement; and that they must have an expresse Order from the States General, before they could deliver it to the King, and this was their constant Practice in the Indies; they would permit their Generals and Ambassadors to those Princes to stipulate any Thing, in order to bring them into their Measures, and when their Ends were accomplish'd, pretend that their Commanders had not full Powers to treat, and by this Artifice, getting those Princes to unite their Forces with them, and let them into the Possession of their strongest Fortresses, they at length became Masters of them and of their Country. To proceed, George Bloem, the Dutch Interpreter at the King's Court, being sensible he should be made a Sacrifice upon his Countrymen's breaking their Articles, found Means to make his Escape to the Dutch Camp, after which, the *Hollanders* had
so

so little Regard to their Treaties with the King of *Ceylone*, that they fell upon his Troops, plunder'd his Baggage, and compell'd him to retire to the Mountains; these treacherous Practices and notorious Breach of Faith in the *Hollanders*, justly made that Prince their avow'd Enemy; he thereupon made Peace with the *Portuguese*, invited them into his Service, and frequently sallied out of the Woods and cut off the Cinamon Gatherers, and distress'd them to that degree, that they found themselves under a Necessity of courting his Friendship again; accordingly they sent him Rich Presents, with a Multitude of Excuses for their pass'd Conduct. They sent also several Ambassadors to him, who were sometimes guilty of the most abject Flatteries; and at other times would make use of Threats: but he was not to be mov'd by either; but detained most of their Ambassadors Prisoners, and would have no Correspondence with so Faithless a Generation, whom he observed never regarded any Treaties longer than their Interest compell'd them.

The first Ambassador the *Dutch* sent to the King of *Ceylone* after this Rupture, having been detain'd many Years, enter'd into the Service of this Prince, and had a considerable Post conferr'd on him; but this being only with an Intention to betray his Councils, as appear'd by a Letter the King intercepted, which was sent him from the *Dutch*; wherein they thank'd him for discovering an Enterprize the King was about to undertake against some of their Settlements, the King immediately order'd him to be put to Death. But the King of *Cey-*

No Europeans suffer'd to return out of the Country. *lone* does not only detain the Ambassadors which are sent him, but all *Europeans* whatever which fall into his Hands, and has form'd several Companies of Soldiers out of them. One Reason of this may be, that his greatest Safety lies in the Defiles and Passes of the Mountains, which would be discover'd to his Enemies if he suffer'd the *Europeans* to return: And another may be the Use that he makes of them, by instructing his People in Military Discipline, and improving them in several Mechanick Arts.

The *French* attempt to settle in *Ceylone*. The *French* observing what great Advantages the *Dutch* made of the Cinamon Trade, and finding there was no good understanding between the King of *Ceylone* and them; fitted out a Fleet of fourteen Sail of large Ships, under the Command of Captain *de la Hay*, on Board of which they sent an Ambassador to settle a Treaty of Commerce between the two Nations, and about the Year 1673, the Fleet arrived at the Port of *Cottiar* or *Trinquemale*, on the North-East part of the Island; from hence three Gentlemen were dispatch'd to the King to give him Notice of their Arrival, they were splendidly entertain'd at Court, and every one of them presented with a Gold Chain, a Sword inlaid with Silver, and a Gun, and were suffer'd to return to the Fleet, and give an Account of their Reception; whereupon the Ambassador and six other Gentlemen went up to the Court with a Design to reside there till the Fleet return'd from the Continent of *India*, whither it was also bound. The King did not only send great Quantities of Provision down to the Fleet, to enable them to pursue their Voyage, but assisted the *French* in building

a Fort in the Bay of *Cottiar*, thinking he had now met with a *European Ally* that wou'd be a Match for the ungrateful *Dutch*. The *French* having erected their Fort, and Garrison'd it partly with *Europeans* and partly with the Natives whom the King sent them, set Sail for the Coast of *Cormandel*, promising to return in a short time, but whether they were destroy'd by the *Dutch*, as was generally thought, or by Storms or other Accidents, is uncertain; but they never returned again to *Ceylone*, as Captain *Knox* assures us, who was then and long after in the Island, and the *Dutch* soon possess'd themselves of the Fort of *Cottiar*.

But to give some Account of the Transactions between the *French Ambassador* and that Prince: The Ambassador looking upon himself as the Representative of his great Master *Lewis XIV.* and expecting to be treated with the same Honours Ambassadors are in *Europe*, committed so many Errors that he perfectly defeated the Design of his Embassy, and of Friends made them his Enemies, and his Nation as much hated as the *Dutch* themselves. And first, he rode up from *Cottiar* on Horseback, which it seems is a Privilege the King never allows any Man; when he came within some few Miles of the Court, Orders met him to remain where he was till a House was prepared in the City for his Entertainment; some time after, Notice was given that it was ready, and several Noblemen were sent to assist in bringing the Present that was intended for the King, and to attend the Ambassador to his House: Whereupon he entred the City on Horseback, which the Noblemen endeavour'd to dissuade him from, assuring

assuring him that this was never allow'd to any Person ; however he did not regard 'em, but rode on by the Palace Gate, which gave his Majesty great Offence, it being look'd on as the highest Insult on an Eastern Prince, to pass by the Gates of his Palace without expressing a most profound Reverence on such an Occasion : however, no Notice was taken of the Matter at that time, but the Ambassador went forwards to his House without Interruption, and was nobly entertain'd with Provisions sent him from the King's Palace three times a Day.

The time being appointed for his Audience, several of the Nobility and great Officers came to wait on him to Court in the Evening, whither he went by Torchlight : He waited it seems near two Hours in the Palace without being admitted to the King's Presence, which he took as such an Affront, that he resolv'd to return to his House and not wait any longer for his Majesty's coming out, notwithstanding all the Representations which were made by the King's Officers to the contrary ; whereupon some Elephants were placed at the Gates to prevent him, but he laid his Hand on his Sword, and let them know he was determin'd to make his way by them ; the Elephants thereupon were removed, and he was suffer'd to return to his House. The King no sooner heard of this, but he order'd the Ambassador and all his Retinue to be laid in Irons and severely beaten ; and tho' he soon after order'd the rest to be released, the Ambassador himself remain'd in Chains six Months. They were afterwards suffer'd to live every one in his own House, and took

took up some one Employment and some another ; but whether they were ever released from their Captivity, I cou'd never learn ; but our Country-Man Mr. *Knox*, who was there at the same time, having been detain'd Prisoner twenty Years and upwards, and made his Escape at last through infinite Difficulties, I assure my self, a short Account of that Gentleman's being taken Prisoner, and his way of living in the Country can't be unacceptable, especially since it will very much conduce to our better understanding the Country, and the Manners and Customs of that People.

The *Anne* Galley in the Service of the *East-India* Company, Captain *Robert Knox* count of Commander, sailed from the *Downs* in *January* 1657, to the Coast of *Cormandel*, where having traded from Port to Port until the twenty eighth of *November* 1659, there hap- pen'd a Storm while they were in the Road of *Masulapatan*, which so disabled the Ship, that she was forc'd to go over to the Bay of *Cottiar* or *Trinquemale* on the Coast of *Ceylone* in order to refit. At their first coming into the Bay they were very cautious how they went on Shore, being under some Apprehension of the Inhabitants, but having gone backwards and forwards for about twenty Days, and receiving no Disturbance from the Natives, who brought them Provisions for their Money, and told them they were welcome into their Country, they look'd upon themselves to be in perfect Security amongst them.

The King receiving Advice that an *English* Ship was in the Bay, sent down one of his *Dissauva's* or Generals with a Present to the Captain, and Offers of supplying him with
such

An Ac-
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in *Ceylone*
20 Years.

such Provisions as he wanted; but having decoy'd the Captain with his Son and fifteen or sixteen more of his Men a-shore, they were all made Prisoners, and the Captain requir'd to order his Ship to come up the River; but the Captain on the contrary, being permitted to send two Men on Board, order'd the Chief Mate to take care of the Ship and stand upon his Defence, but excus'd himself to the *Dissauva* that the Ship's Crew wou'd not obey his Orders; whereupon the *Dissauva* desir'd he wou'd send his Son (the Author of this Relation) which the Captain did, but with Orders that the Chief Mate shou'd take Charge of the Ship and return to the Coast of *Cormandel*, and leave them to shift for themselves; but requir'd his Son to return to him again and not leave him in that wretched Condition; which his dutiful Son obey'd, tho' the best he could expect was a miserable Captivity in an unknown Country. These Particulars the Reader will agree deserve to be recorded, for where shall we find so brave and faithful a Servant as the Captain approv'd himself to be to his Masters the *East-India* Company? or where so dutiful a Son, who chose to remain a Prisoner, rather than abandon his Father in Distress?

After some time the Captain and his Sailors were convey'd up into the Mountains of *Conde Uda*, and there every one Quarter'd in a different Village; except the Captain and his Son, who were suffer'd to remain together; and the People of the Place brought them ready dress'd Rice and Herbs, and one Dish of Flesh, Fish or Eggs, but of the last Dish very sparingly, being only design'd to give a Relish to the rest. They had their Choice
also

also of the Houses in the Village, but being generally low and dark; the Captain chose a kind of Caravanfera which was open to the Air on the Sides, and there they gave him a Cott or Couch to lie on with a Mat upon it, being a particular mark of Respect, and his Son had a Mat to lie upon the Ground, as their common People usually do. The Town where they were Quarter'd in, prov'd very unhealthful; the People in general falling sick of an Ague and Fever, insomuch that there were scarce any to make Provision for the Prisoners, and at length both the Captain and his Son fell sick of the same Distemper, and tho' the old Gentleman soon got rid of his Ague, he fell into a deep Melancholy, and dy'd of pure Grief within the compass of a Year or thereabouts, and his Son wrapping him up in his Cloaths and the Mat he lay on, buried him by a Wood-side near the Village call'd *Bonder-coos-wat*, in the Province of *Hotcourly*, being about the Middle of the Island of *Ceylone*.

The King hearing of the Captain's Death, sent to enquire into the Occasion of it, and imagining it might proceed from his want of good Provision, gave strict Orders for the taking better care of the Son; whereupon he found his Entertainment much better than at first.

The rest of the Captain's Crew, who were Quarter'd in distinct Villages, eat in the several Houses of the Village where they were Quarter'd by turns, where any one din'd there he supp'd and lay that Night upon a Mat, as the rest of the Family did, and the next Day remov'd to another House, as is usual when the King commits a Prisoner

to the Care of any Village: They were after some Time allow'd greater Liberties, and suffer'd to go from Village to Village and visit their Companions without Restraining; for they were at that Distance from the Coast, and the Passes in the Woods so strictly guarded, that it was almost impossible to make their Escape: But finding that the Inhabitants had Orders to make good Provision for them till the King should send for them to Court, they began to look upon themselves as superior to their Landlords, and would hector and domineer, and sometimes throw the Pots of Rice at their Heads, when their Provision did not please them; and their Cloaths being almost worn out, they compell'd the People to let them have their Rice undress'd, half of which was enough for their Food, and the rest they usually sold towards cloathing themselves again: Thus they liv'd several Years, till they learn'd the way of knitting Caps, which us'd to make them a little ready Money; and finding themselves under the King's Protection, they would complain to the Magistrate if they met with any ill Usage, and never failed to have their Grievances redress'd. They were permitted at length every one to have a House to himself, where they had Hogs, and Goats, and Poultry about them; and some of them follow'd Trades, or distill'd Arrack, while others were employ'd in Husbandry, till at length they were sent for up to Court, where they found several more of their Countrymen. For about two Years before Captain *Knox* and his Company were made Prisoners, Thirteen other *English* Men belonging to the Ship

the Island of CEYLONE.

Ship call'd the *Persia Merchant*, were cast away upon this Island; these were all brought up to the City of *Candi*, where the King kept them several Years, allowing them both Cloaths and Victuals: Two young Fellows of them, *viz. Hugh Smart* and *Henry Man*, the King took such a Fancy to, that he preferr'd them to great Employments in his Court, and frequently convers'd with them familiarly concerning the Manner and Customs of the People of *England*, and the Grandeur of the State, it being the time of the Grand Rebellion, and was particularly pleas'd to hear, that the *English* had beaten the *Dutch* at Sea. But *Smart*, it seems, having had some Conversation with the *Dutch* Ambassador, the King conceiv'd such a Jealousy of him, that he banish'd him to a Village in the Mountains, where he afterwards dy'd. The other, *Henry Man*, for receiving a Letter from a *Portuguese*, which he did not communicate to the King, was torn in Pieces by Elephants, as well as the Person who sent it; so extremely Jealous was that Prince least his Country and Forces should be discover'd to Foreigners, that all Manner of Correspondence, by Letters or otherwise, was prohibited under the severest Pains.

In the Year 1664, Sir *Edward Winter*, Governor of Fort St. George, sent a Letter to the King to procure the Release of the *English* Captives, which was promis'd, but never comply'd with; on the contrary, the King us'd all Means to induce them to enter into his Service; but the terrible Misfortunes their Countrymen, *Smart* and *Man* had met with, discourag'd them from accepting the Proposal. In the mean time there hap-

pen'd a Rebellion at *Candi*; the King's Palace was attack'd, and himself obliged to fly to the Mountains; whereupon the *English* lost their usual Allowance, and for two or three Months were in a starving Condition, till the King had reduc'd the Rebels and was settled on his Throne again, when he sent them all to the Country Villages again, where they fell to managing their several Trades and Husbandry as before, and most of them married and had Children, only Mr. *Knox* and another liv'd together in one House, resolving to remain Bachelors, till they should find an Opportunity to make their Escape. Mr. *Knox* purchas'd a piece of Ground for five Dollars well planted with Fruit Trees, some Land belonging to it to sow Corn upon, and here he built him a more commodious House than he had before; and now the People look'd upon them to be so well settled in the Country, that they were suffer'd to travel whither they pleased without Suspicion; but Mr. *Knox* says, the want of a Wife rendring him incapable of managing the Farming Affair, the Women having the greatest share in that, he set up a kind of a Usurious Employment of lending out Corn, to receive at the Rate of Fifty *per Cent.* the following Harvest, as was Customary in that Country; but he that follows this Trade, he observes, runs a great Hazard of losing his Money, or being kept out of it a considerable time; for if he be not upon the Spot when the Debtor's Field is ripe, and make his Claim in due time, the other Creditors frequently come and take all, and the Borrower has no Corn left to carry Home: But if any one goes without his due
he

he has *Cent. per Cent.* the next Year for what is in arrear; but the Interest never runs higher tho' the Creditor is kept Seven Years out of his Goods. After this, Mr. *Knox* and his Comrade took up a kind of Pedling Trade, buying Goods in one Part of the Country and carrying them to another, by which Means they hop'd, in Time, to discover the Way to the Sea Coast and make their Escape; but it was however several Years before they could effect it: Upon Enquiry, finding that the Passes towards the North were least guarded, they furnish'd themselves with a little Cargo of what they understood was most wanted in that Part of the Country, *viz.* Tobacco, Pepper, Garlick, Combs, Cutlers Ware, &c. but there being no Highways, only little, winding, Intricate Paths through the Woods, they met with abundance of Difficulty; however, they got almost to the utmost Limits of the King's Country; but their Stock being all dispos'd of, and having now no further Pretence for rambling, they were compell'd to return back to their Companions. Nine or Ten times they went into this Country afterwards with Goods, but could not find an Opportunity to get clear off; and there being very little Water thereabouts, and that which there was very bad, they usually fell dangerously sick upon their Return. At length they were taught to take a Leaf of Bang (an intoxicating Herb much us'd by the *Indians*) and having dry'd the Leaf and powder'd it, and mix'd it with some Jaggory, or course Sugar, to infuse it into the Water, which prevented all the ill Effects of it, as probably the mixing Brandy or Spirits with

with it would have done. Three or four Years they were prevented passing through the Country by a great Drought, which occasion'd such a Famine that there was no possibility for a Traveller to subsist.

However, after many fruitless Attempts to return to their Native Country, they at length succeeded, directing their March to *Annurodgburro*, a Town that stands farthest to the North of any of the King of *Candi's* Dominions, and adjoining to the Country of *Wanees*, inhabited by the *Malabars*. Near *Annurodgburro* they met with a River, which they resolv'd to keep along the side of till they came to Sea, and the River being dry in many Places they travell'd along the Channel it self; this happen'd to be the River *Molwat*, which falls into the Ocean on the North-West part of *Ceylone*, not far from the Island and Port of *Manar*, which is in Possession of the *Dutch*. As they travelled in the Night they saw a wild Elephant coming towards them, whereupon they stopp'd and made a Fire and sat about it till Morning, and the Monster did not advance or attempt to hurt them; and I believe it is very seldom they hurt any People unless they are attack'd; for Mr. *Knox* tells us there were a great many of them in the Country he travell'd through, and that it was easy to discover where they were by their breaking and snapping the Boughs and young Trees, on which they feed. They also met with Bears, wild Boars, and Buffaloes, but they all run away as soon as they saw them; and indeed were these wild Beasts as ready to fall upon People as some relate, it wou'd be impossible to travel in these Countries. We may observe

serve also, that there is not that Danger from Serpents and Scorpions as is generally apprehended, for in all the twenty Years that Mr. *Knox* was travelling about this Island, he does not tell us he was once in danger of being bitten or stung by them; nor did they receive any Damage from the *Allegators* or *Crocodiles*, of which he assures us there are great Numbers in this River; he says indeed, that they usually made Fires round them in the Night, to secure them from wild Beasts; but I find a Tyger, notwithstanding this Caution, came and stole away a Piece of Flesh they had provided for themselves, without doing the Company any hurt; so that it seems to be rather a want of Inclination in the Brute, than their Fires, which preserv'd them. There are Instances however, I don't doubt, where Tygers have prey'd upon Men, but they are not very frequent, when they can satisfy their Hunger otherwise. But to proceed, our Travellers having pass'd the *Malabars* Country, came at length to the Fort of *Areppa* belonging to the *Dutch*, who sent them to the Island of *Manar* where they were kindly received, and afterwards gave them their Passage to *Columbo*, where the *Dutch* Governor was very inquisitive concerning the Forces and Policy of the King of *Candi*; in which Mr. *Knox* having given him all the Satisfaction he cou'd, they were sent to *Battavia*, and there met with a Fleet sailing for *England*, on Board of which they embark'd and came safe again to their Native Country.



C H A P. V.

Treats of the Prince's Court, his Forces and Revenues, Laws and Punishments, Coin, Weights and Measures.

THE King of Ceylone's Palace, where he usually resides, is contriv'd more for Security than Show, being in the most retir'd and inaccessible part of the Mountains, near the Town of *Digligyneur*; the Buildings are not contiguous, but within the compass of the Walls are several distinct Houses or Apartments so contriv'd, that it is never known in which of them he lies. His great Officers and Generals themselves guard the Inner-Courts, and have their fix'd Stations every Night where they must remain, not being allow'd to hold any Conversation with one another, and their Troops lie without the Walls. The Guards next his Person are compos'd of Negroes or Coffres, in whom he places a greater Confidence than in his own People, and he sends out Parties at uncertain times every Night, to see if the Officers and Centinels without are vigilant in their respective Posts.

He is attended chiefly by beautiful Boys, whom his *Dissauva's* or Governors take up in their several Provinces and send to Court, as they do young Girls, who serve him for Concubines or to dress the Meat for his Table; and Mr. *Knox* tells us, when he was in the Country, he sent for all the handsome Portuguese Women, whether married or unmarried

ried that cou'd be met with, without distinction, and having made choice of such as he saw fit, sent back the rest, or plac'd them in certain Villages to be kept there till they were call'd for.

When he goes abroad his Guards are very numerous, and among others he has a Company of *Portuguese*, and another of *Dutch*, under the Command of Officers of the respective Nations, he is preceded also by Drums, Trumpets, and other Wind Musick, with the singing Women, and has his Elephants, led Horses, and Huntsmen with their Hawks, &c. in his Train; and all this Company assembled often by his Majesty's Order at the Gates of his Palace in Expectation of his going out, when he has no such Design, which seems to proceed from that abundant Care these Princes have of their Persons. When he eats it is by himself, sitting on a Stool with a little Table before him cover'd with white Calicoe. There are twenty or thirty Dishes brought into the Room by Persons with Mufflers before their Mouths, and the King having a deep Gold Plate with a Plantan Leaf laid at the Bottom of it, calls for what he likes, which is brought him also by a Person muffled, that he may not breath upon the Meat.

When his Subjects come into his Presence they fall three times upon their Faces, and then do not stand but sit upon their Legs before him, and address him in terms little inferior to those they use in divine Worship. One of their usual Expressions is *May your Majesty be a God*, stiling themselves at the same time the Limb of a Dog, or some despicable Animal not worthy to approach him;

The Present State of

him ; and when they go out of his Presence they creep backwards till they are out of sight. His Courtiers while they are in waiting, are not permitted to come near their Wives or any other Women, nor will he so much as suffer their Wives to remain in the City, insomuch that if they are taken with a Woman while they are in his Service, it is Capital.

This Prince manages most of his Affairs by two great Ministers, stiled *Adigars*, to whom the Subject may appeal from inferior Judges or Governors. Next to the *Adigars* are the *Dissauva's*, or Governors of Provinces, in whom is lodg'd the Civil as well as Military Power ; these are oblig'd to reside at Court and manage their respective Governments by a Deputy, call'd the *Courlividani*, who has several inferior Officers under him ; but there are some Towns and Villages in every Province exempt from the Jurisdiction of the Governor, as the King's Demesne Lands and the Possessions of the Priests.

The
King's
Preroga-
tive.

The King is Absolute, being restrain'd by no Laws or Customs from doing whatever he sees fit. The Lands are all holden of him by one Tenure or other, some to serve him in his Wars, others by their Labours, and the rest yield certain Quantities of their Manufactures, Grain, Cattle, or Fruits. There are many Villages where the King reserves the whole Product of the Soil to himself, allowing the Husbandmen a bare Subsistence, and these Towns are frequently bestow'd upon his Courtiers or Officers, who enjoy 'em as long as they retain their Posts. The rest of the Lands are Hereditary, and descend from

from Father to Son, subject only to the like Tenures their Ancestors held them by.

Three times a Year the People bring ^{Revenues} up their Rents to Court, and every New-Year's-Day, all that have any Posts or Offices in the Government make Presents to their Prince, consisting of Gold, precious Stones, Plate, Arms, or Calicoe Cloth, and some of them bring Money, but of this there is very little in the Country. The great Men endeavour to procure some valuable Jewel, or other Rarity to present his Majesty, as the surest Way to their Advancement, or at least to secure what they are already possess'd of. Besides these annual Rents and Presents, the King sends for whatever he pleases from any of his Subjects; and if his Officers are pleased to appropriate any Fruit Trees or other Product of the Ground to the King's Use, the Proprietor dares not touch them; so that in effect, he commands the Revenues and Produce of all the Lands in his Dominions, whenever the Exigencies of the Government induce him to call for them.

As to his Forces, he has no standing Troops ^{Forces.} besides his Coffre-Guards and some few *Europeans*. The common Soldiers who hold their Lands by a Military Tenure, mount the Guard by turns, and are as numerous in proportion to the Bigness of the Island as our Militia, and the *Dissauva's* and Generals are always upon Duty either in the Field or about his Palace. This Militia is divided into Regiments or Bodies of about a Thousand Men each, under the Command of a *Motterall* or Colonel, and are all Foot, there being no Horse in the Island but what are imported hither. The King seldom trusts any one

The Present State of

General with the Command of the whole Army, but they act in separate Bodies, which has sometimes prov'd of great Disadvantage to his Affairs in his Wars against the *Dutch*; but he chooses this as the lesser Evil, apprehending that if any one Man shou'd be entrusted with the Command, he might set up for himself.

The Arms of the Soldiers are broad Swords, Pikes, Muskets, or Bows and Arrows; and they have some Artillery, little Field-pieces so light that three or four Men will carry them on their Shoulders. Their Tents are made of Tallipot Leaves, which they set up with Tent Poles, in much the same Manner our common Soldiers Tents are. They have no Carriages for their Provisions or Baggage, but every one carries his own, and when their Provisions are spent, they are permitted to go home for more; so that after the first Month they have been in the Field, the Army is generally dispers'd all over the Country to provide themselves Food; but the many *Dutch* and *Portuguese* and other *Europeans* that are in this Prince's Service, have of late, 'tis said, taught them better Discipline.

It is not easy to bring them to a general Engagement, unless they have an apparent Advantage. They usually retire when the *Dutch* invade any part of their Country, till they have drawn them into the Defiles and difficult Passes of the Mountains, and here they often surprize the *Hollanders*, and cut them off when they think there is no Enemy near them. When they have made a Discharge, they think it no Disgrace to run up into the Rocks and Woods, where 'tis impossible

possible for any *European* to follow them, and wait another Opportunity till they find their Enemy again entangled in the Woods, when they never fail to renew the Charge; and this kind of War they have carryed on with the *Hollanders* for forty or fifty Years past, coming down and surprizing their People when they are busy in peeling the Cinamon, and then retiring to their Mountains, where the *Dutch* seldom find their Account in following them. On the other Hand, the *Dutch* having possess'd themselves of the Sea-ports, have depriv'd the Natives of all their Trade, and rendered them a poor miserable People. As for Fortifications they have none but such as are natural, unless we may esteem their Thorny Gates such, which they place upon all the Roads and Avenues to their Country. Those Gates are made of a Tree whose Branches are set with Thorns as long and thick as a Tenpenny-Nail, and almost as hard; they are not made to shut as ours do, but to lift up as a Shop Window, and are suddenly let fall when they are close pursued, being of the same Use as a Portcullis, for here they will make a stand and fire through them as well as from the Thickets on the Right and Left, so that the Shot and Arrows sometimes fly as thick as Hail when there is not an Enemy to be seen, and such Fights as these the *Europeans* are sometimes engaged in with the *Indians* on the Continent.

As to the Laws of the Country, it has been already observ'd, they have no other than the Prince's arbitrary Will; but he never suffers his Governors to inflict Capital Punishments on Offenders; this he reserves always to himself, and tries Offenders in a summary way

way without any tedious Forms: Those who are in his Opinion Guilty must suffer, let Proof be never so slight. It is enough for him to THINK a Man guilty to deprive him both of Life and Estate, as has of late been the Practice of some Legislators in this Quarter of the World. His Elephants are frequently his Executioners, breaking the Bones of the Offender, or crushing him to pieces, as they are directed: Others are impal'd, and some, whom he suspects of conspiring against him, are tortur'd, and their Flesh perhaps torn off with red hot Pincers, which probably the *Dutch* taught them; and not only the Criminal himself, but his Father and his whole Family are sometimes put to Death, or sent into Slavery, for his suppos'd Transgression. For slight Offences the greatest Officers are often laid in Irons, and afterwards restor'd to their Posts again; nor is it thought any Disgrace to have undergone this Discipline: However, the most usual way of punishing these that are intended to be restor'd, is by Banishing them to some distant Village, where they remain confin'd till they are made sensible of their Faults; and sometimes they are forgotten, and it proves an Imprisonment for Life.

As to the Succession of the Crown, it is Hereditary, where the Reigning Prince does not limit it in his Life time; but he has the Power, it seems, of appointing any of his Children to succeed him, or of dividing his Dominions amongst them, if he sees fit, as has been sometimes practis'd in this Island.

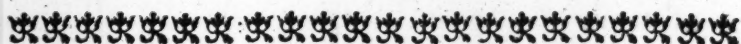
Coin.

Coin they have but very little, as has been observ'd already; they usually barter one Commodity for another. The *Portuguese*,

guese, when they were establiſh'd here, coin'd ſome Silver which the *Cinglaſſes* call *Tangum Maſſa*, about the Value of Nine Pence, which are ſtill current all over the Country. There is another which the Common People make themſelves in the Shape of a Fiſh Hook, of finer Silver than Dollars; and a third which the King Coins, being little thin Pieces, Seventy Five of them make a Piece of Eight, or *Spaniſh* Dollar; and theſe it is Capital for any Perſon to Coin or Counterfeit.

Their ſmalleſt Weight is a Collonda, ſix Weights of which weigh a Piece of Eight, and Twenty and Meaſures. Colonda's make a Pollam, which is another Weight. The uſual Meaſure for Cloth is the Cubit, the leaſt Corn Meaſure is the Potta, which is as much as a Man can hold heap'd in his Hand; and four Potta's is a Meaſure, call'd Bonder Nellia or the King's Meaſure: Four Meaſures make a Courney, and Ten Courneys a Pale, which is Forty Meaſures: Four Pale are an Ommounas, by which they uſually reckon their Stock of Grain. They do not puniſh People, 'tis ſaid, for making their Meaſures too ſmall, but too large; for Corn paſſing often inſtead of Money, their Uſurers make their Meaſures as large as they can, that they may receive the more of their Debtors when they are paid.

C H A P.



C H A P. VI.

*Treats of their Religion, Temples, Idols, and
solemn Festivals.*

Religion. **T**H E *Cinglasses* worship one supreme God, the Creator of Heaven and Earth; they fall down also before the Images of their Saints or Heroes, whom they suppose to have liv'd upon Earth, and are now become Angels or Ministring Spirits to the Great Creator: But the Principal of these Inferior Deities is their God *Buddon*, whom they believe came from Heaven to procure the Eternal Happiness of Mankind, and ascended to Heaven from the Top of that Mountain which the *Portuguese* call *Pico de Adam*, leaving the Impression of his Foot there in the Rock, which is now become the Object of their Worship. They pay Divine Honours also to the Sun, Moon, and other Planets, believing they have a mighty Influence on their Fortunes. And every Town and Place it seems hath its Tutelary Demon, whose Power is suppos'd to be exercis'd only over the People of the Place; besides these, every particular Person almost has his Household Gods, for whom they erect little Chapels in their Yards, placing Lamps and strewing Flowers before them, and offering Rice and other Food to these little Mediators, whom they address every Morning at least, believing that the Person whom this Image represents, has a Powerful Interest in the Court of Heaven, and every one makes Choice

Choice of those they most affect, or as some say of such as they most dread ; for they believe there are wicked Spirits whom God permits to afflict Mankind with Sicknes and other Misfortunes, whose Anger therefore they endeavour to avert by Prayers and Sacrifices.

From what I can learn, there are neither Priests or Temples dedicated to the supreme God, but to the Inferior Deities only, of which there are Three Classes, and several Orders of Priests to officiate at their respective Altars. The 1st. are the *Tirinanxes* or Chief Priests of the God *Buddou*, who live in his Vehars or Temples, to which great Estates in Lands, are appropriated ; these are always chosen out of the highest Cast or Tribe, and are superior to all other Priests ; the Inferior Priests of the God *Buddou*, are call'd *Gonni*, whose Habit is the same with the *Tirinanxes*, namely, a Yellow Garment pleated like a Vest from the Middle downwards, and a piece of the same Cloth thrown over their left Shoulder ; both their Heads and Arms are bare and their Heads close shaved, but they wear long Beards. They wrap also a large Yellow Sash about their Loins, and carry a round Fan in their Hands fastned to a Stick, to shade them from the Sun.

The People bow down to the Ground to them in the same manner they do before their Images or their Prince, and whatever House they visit there is a White Cloth laid upon a Stool for them to sit on, which is an Honour only shewn to the Blood Royal, and their Estates are exempted from Taxes.

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They are prohibited by their Constitution to take up any secular Employment, being devoted solely to the Service of their God. They are also debarr'd from having Wives, or any Commerce with Women; nor must they drink Wine, or eat more than one Meal a-Day; and altho' they will eat Flesh (except Beef and some other prohibited Meat) they will have no hand in killing an Animal, or even give their Consent to it: They are permitted to quit their Order if they see fit, which some of them do for Liberty to marry, and this is done without any other Ceremony than pulling off the Yellow Garment, throwing it into the River, and washing themselves from Head to Foot, after which they become perfect Laymen. These Priests are frequently stil'd Sons of the God *Buddou*, and their Persons look'd upon as sacred; Insomuch, that the King would be deem'd an Infidel and Violator of their Religion, if he should presume to call them to account for any Crimes whatever, tho' it were a Conspiracy against his Life: But I find one of their Kings did notwithstanding, execute some of these Priests who were found in Arms against him.

The next Class of Priests are those who attend the Altars of other Saints and Heroes; their Temples are call'd *Dewals*, to which Lands also are appropriated: These Priests are taken also from among the *Hondrews*, the Highest Cast, and which I take to be only another Name for that which is call'd the *Bramin* Cast or Tribe upon the Continent; these are not distinguish'd by their Habit from the Layity, except that their Cloaths are always clean, and that they wash themselves

selves whenever they officiate: They are permitted to follow Husbandry and other Employments, their Revenues falling very short of those of the Priests of *Buddou*, and are not sufficient to maintain them without Work: They attend the Service of their Temples however, Morning and Evening, and oftner if their Revenue will enable them, When the People bring boild Rice and Fruits to the Door of the Temple, which the Priest takes and presents before the Idol; and after it has stood some time the Priest brings it out again, and the Musick and singing Women, whose Business is to sing and play before their Idols, and the other Servants of the Temple, with the poor People who attend there, eat it up; but to these Idols they never sacrifice any Flesh.

The Third Order of Priests are call'd *Jaddeſes*, and their Temples *Covels*, to which no Revenues are appropriated, but every one that pleases builds one of these Temples, and is himself the Priest without any Election or Consecration; these seem to be the Priests of their Evil Genij, and therefore when the People are sick they send for the *Jaddeſe*, and dedicate a Cock to the Demon they imagine the Author of their Misfortune; but the Cock is kept still by the Owners till the Priest thinks fit to sacrifice him. These Genij the People also apply to as Oracles, the Priest personates a *Fury*, and then the People look upon him to be inspir'd, propose their Questions, and receive his Answers, as from Intallibility it self.

Whatever they Sacrifice they never eat of themselves, but it is usually distributed

among the Servants of the Temple, the Musick and singing Girls, and the Poor; and 'tis a common thing, 'tis said, to dedicate their Fruit Trees to some Demon to prevent their Fruit being stolen, for then their Neighbours will not touch them, imagining they shall be severely punish'd by the Demon to whom they are dedicated, nor must this devoted Fruit be given away to any that ask it, and before they eat of it themselves, some of the Fruit must be carried to the Temple.

They do not assemble together for divine Worship except at solemn Festivals, but every one goes to the Temple as his own Occasions or Necessities prompt him. *Wednesdays* and *Saturdays* indeed are the Days they choose to apply themselves to their Deities, expecting then they will be most propitious to their Prayers.

At the new Moon either in *June* or *July* Annually, a solemn Festival is perform'd, call'd *Perakar*, which lasts till the full Moon. At this time in their principal Cities, there are no less than forty or fifty Elephants magnificently accoutred and hung with Brass Bells, which march round the City and thro' the principal Streets. After these follow People dress'd up like Giants in Memory of a Race of Men of this kind, who formerly, they tell us, inhabited the Earth. Then come the Drums, Trumpets, and other Wind Musick, dancing Men and Women who serve in their Temples, in several Companies; and after these, two Priests mounted on a stately Elephant cover'd with white Cloth and rich Trappings, one of these Priests carries on his Shoulders a painted Staff beautified with Silk Streamers and
Strings

Strings of Flowers, and represents the *Allout neur Dio*, *The God of Heaven and Earth*, and the other Priest sits behind him, holding an Umbrella over his Head. On the Right and Left a little behind come two other Elephants, on each of which are mounted two Priests of the inferior Deities, and after these follow the Servants of the Priests dress'd in all their Finery. Then come some hundreds of Women of the best Quality marching three a Breast, the Streets all the way adorn'd with Flags and Penons, the Branches of Coco-Nut-Trees, and lighted Lamps whether it be Day or Night, and the Generals with their Troops, and the great Officers of State close the Procession, making the whole Tour of the City twice, once in the Day-time and again in the Night; and this they repeat every Day from the new to the full Moon. In the Intervals there is nothing but singing, dancing, and such Sports as are suitable to great Festivals, none of the People exercising their Trades or Employments during this Solemnity: But I shou'd have remembred, that before the Procession begins, all People make an Offering to the Priest.

There is another Annual Festival celebrated on the full Moon in the Month of *November*, at which time they plant long Poles before their Temples, which they hang full of Lights to a great height, as they do also before the King's Palace; this Festival lasts but one Night.

At the new and full Moon they offer Sacrifices to their God *Buddou* of Rice and Fruits; and on their New-Years-Day in the Month of *March* they perform a solemn Festival to him, not in his Temple, but
either

either on the Mountain called *Hammalella*, or else under a certain great Tree ; and to one or the other of these, the whole Country look upon themselves as under an indispensable Obligation of going Annually with their Wives and Children, unless Sickness or some other Accident prevent them.

This Mountain lies on the South of the Province of *Hammalella*, or *Adam's Peak* abovemention'd, being the highest Ground in the whole Island, where is the Print of the *Buddou's* Foot left, as they believe, when he ascended into Heaven, which therefore they Worship and set lighted Lamps all round it, and lay their Sacrifices on the Top of the Rock, where the Impression is as upon an Altar. The Sacrifices are given to the *Mahometan Faquirs*, or *Moorish Mendicants*, who come from the Continent at that time in expectation of them ; this Privilege being granted them formerly by one of the King's of *Conde Uda*.

The sacred Tree abovemention'd, stands on the North part of the King's Dominions at *Annarodghorow*. This Tree, it seems, has had the same Fortune as the Chapel of *Loretto*, to travel over Sea from one County to another, and at length planted it self at *Annarodghorow*, under the Branches whereof the God *Buddou* used to repose himself, and about this Place are the Remains of Temples hew'd out of the Rocks with incredible Labour, and such as the present Generation imagine, could only be effected but by that Race of Giants they Annually commemorate.

It is esteem'd no ordinary piece of Devotion to procure Temples to be built to the Honour

Honour of the God *Buddou* and to offer Sacrifices to him; Women of the best Quality will send out their Servants to beg the Contributions of the People towards this Sacrifice, and others will carry his Image about for the same Purpose, to whom the People are very liberal, and when they receive any thing, they say, *Let the Blessing of the Gods and the Buddou go along with you; may your Corn ripen, your Cattle increase, and your Life be long, &c.*

Others out of their abundant Piety, will order a Temple or an Image to be made, and go a begging for Money to pay the Builder or Founder; before the Eyes of the Image, are made it is not accounted sacred, but thrown about the Workman's Shop as an ordinary piece of Metal, but when the Eyes are finish'd the Idol is compleat, and it is removed from the Workman's Shop to the Chapel, where it is to stand with Musick and dancing and Sacrifices.

They have Idols of monstrous Shapes and Figures here as well as upon the Continent, made of Silver, Brass, or other Metals, and sometimes of Clay, but those in the *Buddou's* Temples are the Images of Men, sitting cross-legg'd in yellow Coats like his Priests, representing certain Holy Men, whom as Tradition goes, were Teachers of Virtue, or Benefactors to Mankind.

There are a prodigious Number of Idol Temples of all kinds dispers'd over the Country, some of them built of Hewn Stone, and of excellent Workmanship, which must have stood for many Ages, the present Generation being perfectly ignorant of this kind of Architecture, insomuch that
they

they know not how to repair their Decays. There is one at *Vintane* 130 Foot in Circumference, and of a very great Height; the Form is Oval at the Bottom, and arises to a Point like a Pyramid, being gilded on the Top. The Structure of these Temples seems to be the same with the Pagoda's on the *Indian* Continent, and, like them, are suppos'd to be built or Hewn out of Rocks by a Race of Gyants; but if I may be permitted to offer a Conjecture, I should think they were built during the Reigns of some mighty Monarchs who once had all this Part of the World under their Dominion, and who hop'd to Eternize their own Memories, as well as advance the Honours of the Gods they worship'd, by Building or Working these Surprizing Structures; and this Opinion is supported by a universal Tradition in every Country of the *Indies*, that they were once all Provinces of the Empire of *China*; and what renders that still more probable, is the Building that prodigious Wall against the *Tartars*, of above Twelve Hundred Miles in Length, which still remains entire; those Emperors who could effect so prodigious a Work, would make no Difficulty of Building the noblest *Pagoda's* we find in *India* without the Help of Gyants, or the Magick Art to which the Vulgar ascribe the Workmanship of these, and every thing else that is beyond their own Power or Contrivance.

As to the Christian Religion, there are many *Portuguese* dispers'd thro' the King's Dominions who profess it, being invited thither on the Breach between the King and the *Dutch*, upon their refusing to deliver up
Columbo,

Columbo to his Majesty. Other *European* Nations are also allow'd the free Exercife of their Religion, but there are no Christian Churches in the Kingdom of *Conde Uda*, or the Mountains: The *Portuguese* had built feveral in the great Towns, and the flat Country near the Coaft, eſpecially in *Jaffnapatan*, ſome few of which the *Dutch* make uſe of, and the *Portuguese* who remain in their Territories of others; but there are not ſo many, probably, as when the *Portuguese* were Maſters of the Country; for in other Parts of *India*, where they have driven out the *Portuguese*, they hardly keep up one Church in Seven, their Hearts ſeem to be much more ſet upon making their Fortunes than making Proſelytes; and it cannot be ſuppos'd Religion ſhould appear very amiable, or be like to meet with great Succeſs, where its Profeſſors are ſo little influenc'd by its Precepts, and make Truth and Juſtice, and every Moral Virtue give place, when they come in Competition with their Intereſt; who by Force and Fraud, and Breach of Faith, have uſurp'd the Dominion of every Place and People that were not able to reſiſt their Arms, or appriz'd of their treacherous Deſigns.



C H A P. VII.

Treats of their Marriages, and the Condition of their Women and Children, and of their Funerals.

Marri-
ages,

THE Marriages here, as in all other Pagan Countries, are usually made by the Parents while their Children are very young, without consulting them in the Matter; but Care is taken, as in other Parts of India, that the married Couple be of the same Cast or Tribe. When all things are concluded, and it is thought proper for them to cohabit, the young Fellow carries, or sends, his Wife a Piece of Calicoe of Six or Seven Yards in Length, and a flower'd Linnen Waistcoat; if the Man carries them himself they sleep together that Night, and appoint a Time for the Solemnization of the Wedding, or bringing the Woman Home to her Husband's House. The Day before he takes her from her Father's, he comes thither with his Friends, in the Evening, bringing Sweet-Meats and other Provision with him, and they have a Supper suitable to their Condition, when the Bride and Bridegroom eat together and sleep in the same Apartment. The next Day they have a Dinner, after which the Procession begins from the Wife's Father's to the Husband's House, the Wife always going before the Husband at these Solemnities: Some few Days after, their Friends and Relations make them a Visit, bringing Provisions with them, and rejoicing

cing on the happy Occasion, but I don't perceive the Priest is call'd in so much as to bless the Marriage; one Reason whereof may be, that these Contracts are not look'd upon so indissoluble at *Ceylone* as in this Part of the World; but if the Parties, after they have try'd one another's Tempers, think fit, they are at Liberty to Part and match elsewhere, and this they will sometimes do Two or Three times over, before they fix on those they like; but as they give with their Daughters Portions of Cattle, Slaves, Money, &c. these or an Equivalent must be return'd with the Woman, and the Male Children are allotted to the Man, and the Girls to the Woman; and altho' no Man is allow'd but one Wife, it is a common Thing, 'tis said, for a Woman to have Two Husbands, and those Brothers, who keep House together, and the Children acknowledge both for their Father. Where their Daughters are grown up and unmarried, they make no scruple of letting young Fellows lye with them, in hopes they will take them off their Hands and make them their Wives.

And so complaisant are the Men after Marriage, that if a Friend come to their House, besides the rest of his Entertainment, they will offer him their Wife or Daughter to sleep with him, especially if he be of better Quality, or a Superior Cast, tho' at the same time it would be an unpardonable Crime, to prostitute either to a Man of lower Rank, and the lying with a Man's Wife without his leave, is deem'd so heinous an Offence, even here where they allow so great Liberties, that the Husband is indemnified if

he kill both the Adulterer and Adul'eres, if he takes them together.

The Women make no Scruple of procuring Abortion here, and are very dextrous at it; they have no Midwives at their Labours, but the good Women of the Neighbourhood perform that Office. The Child no sooner comes into the World, but the Astrologer or Cunning Man is consulted, whether it be born under a lucky Planet, or in a good or Evil Hour; and if the latter, they expose and starve it, or throw the Child into a River, or else give it to some body else; for tho' it will prove unhappy to the Parents, it may, in their Opinion, be lucky to a Stranger notwithstanding: And many People who are afraid of a Charge of Children, dispatch them under Pretence they are born under an ill Planet. How barbarous soever this Practice may seem to be, it does not appear to me to be near so cruel, as the putting out Children to the Common Nurses about *London*, whom the Citizens may be morally sure will dispatch them, tho' not so suddenly as the *Indian* Mothers, yet as certainly, and by much more painful and Lingring Deaths; for not one of these Nurse Children in Seven, 'tis said, lives to be Three Years Old, and those that do survive the Hardships they suffer at their Nurses; are generally Poor, Lane, Ricketty Creatures, who in Misery sustain a wretched Life, which if it had been in their Choice, they would never have known. But to return to the *Cinglases*, they give their Children what Names they please, to distinguish them by in their Infancy, which they are not call'd by when they grow up; but by the Name of
the

the Family or Place they belong to, or the Employment or Office they hold.

When a Person of Condition dies his ^{Funerals.} Corps is laid out and wash'd, and being cover'd with a Linnen-Cloth, is carried out upon a Bier to some high Place and burnt; but if he was an Officer who belong'd to the Court, the Corps is not burnt till the King gives Orders for it, which is sometimes a great while after. In this Case his Friends hollow the Body of a Tree, and having bowell'd and embalm'd the Corps, they put it in, filling the Hollow up with Pepper, and having made it as close as possible, they bury the Corps in some Room of the House till the King orders it to be burnt. The Corps is laid upon the Wood about three Foot high, and more Wood heap'd upon it, and if it be a Person of Distinction, there is an Arch built over it adorn'd with Colours, Streamers, and Penons, and the whole consum'd together in the Flames. The Ashes are swept up together, and the Place being fenc'd in, they make a kind of Arbour over them. As for the poorer People, they usually wrap them up in the Mats they lay on, and attended by two or three Friends, bury 'em in the Woods without any further Ceremony, laying their Bodies East and West, as among Christians; but they have no particular Burying-Places.

Some Days after they send for a Priest to the House of the Deceased, who sings several Anthems and prays for the Repose of his Soul. The Women who are present let loose their Hair, wring their Hands, and use all the most passionate Exclamations they can think of for the Loss of their Relation, enumerating all his good Deeds, and bewailing their
their

their own unhappy Condition that they must be forc'd to live without him; and this they repeat Morning and Evening for several Days, the Men standing by sighing and groaning all the while, like so many Quakers at a silent Meeting. But however sorrowful they may seem, we are told 'tis all Grimace, and the Wife's first Care is to provide herself another Husband, not being under those severe Laws the *Indians* on the Continent are of being condemn'd to a perpetual Widowhood, or burning themselves with their Husbands; on the contrary, the Government of *Ceylone* is so indulgent to Widows, 'tis said, that it requires no Taxes of them.



C H A P. VIII.

Treats of the Maldiva Islands.

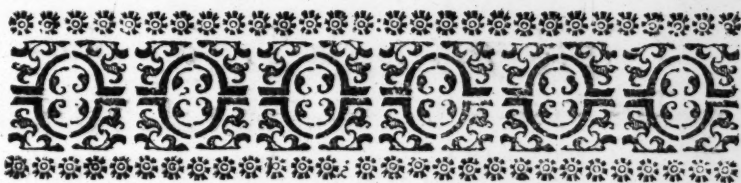
ABOUT five hundred Miles South-West of *Ceylone* and *Cape Comorin* lie the *Maldiva* Islands, so call'd from *Mala* the chief of them, which is the Residence of their King; they extend from the second Degree of South Latitude to the seventh Degree of Northern Latitude, stretching North-West and South-East. Their Number is very uncertain, some reckoning them a Thousand and others twelve Thousand, but as many of them are only little Rocks, or spots of Sand that appear just above Water, which scarce deserve the Name of Islands, these are probably not reckon'd into the Number by some Travellers, which may occasion the
Diffe-

Difference among our Writers. They are almost surrounded with Rocks and Sands, and are not to be approached by Shipping, but in three or four Places: They are generally flat low Land. The Monsons and Currents sit here as they do near the *Malabar Coast*, and their Seasons are the same. They were probably peopled from *Arabia*, being of the same Complexion with that People, and their Religion *Mahometanism*, while their Neighbours of *Ceylone* and the *Malabar Coast* are *Pagans*, and their Complexion much darker. They are all under the Government of one Prince, and divided by our Geographers into thirteen Provinces. The Channels between many of the Islands are fordable and not a Stone's cast over, many of them are barren and uninhabited, and I don't find there is any Rice or Corn upon any of them. What they are most remarkable for is their Coco-Trees, which serve them for Meat and Drink, Cordage, Building, and many other Uses, which have been already enumerated in treating of other Countries. The little Sea-Shells also, which we call *Blackamoors Teeth*, are gather'd here in vast Quantities, and serve instead of Coin for little Matters almost all over *India*. They have also plenty of good Fish, which with their Roots and Coco-Nuts are their principal Food. As for Flesh I don't find they have more of this than they have of Corn, but 'tis said, they get some Rice from *Bengal* in exchange for their Shells. Ambergreece is sometimes found among these Islands, but 'tis certain they are not yet known to produce any thing of Value sufficient to induce any *European Nation* to settle amongst

mongst them. This being all I cou'd collect of certainty of these Islands; the Reader will excuse me if I do not spin out the Description of them into several Sheets, as some of my Predecessors have done.

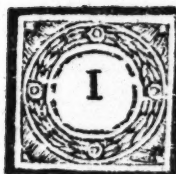
I have now finish'd my Account of the Continent and Islands of *India*, to which I shall only add, by way of Supplement, some Curiosities in Relation to that Part of the World, which had escap'd me, and in the next Pamphlet enter upon *Persia*.





A
SUPPLEMENT
TO THE
PRESENT STATE
OF
PROPER INDIA

*Observations concerning the Nature
of the Silk-Worms.*



IN India the *Silk-Worms* in November are in Eggs Twelve Days, or according to the Natives Account, one *Aggoa*, from which the Silk then made, is called *Aggouedbund*, and is the best that is made all the Year. After Twelve Days from the first of November, the Worms are hatch'd, or come out of their Eggs, and are laid upon Matts.

The four first Days after they are laid upon Mats, they give them Mulberry Leaves cut into small thin Pieces, to feed upon Four times a-Day, *viz.* Morning, Noon, and at Three and Nine a-Clock.

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The Fifth Day they must not be fed at all.

The Sixth Day the Worms will be somewhat bigger, and must be fed with big pieces of Leaves, and that Four times a-Day, according to the times before mention'd.

The Seventh, Eighth, Ninth, feed them as on the Sixth Day.

The Tenth Day they must not be fed at all.

The Eleventh Day they must be fed with larger Pieces of Leaves, and Four times a-Day, as formerly.

The Twelfth Day they are to be fed with whole Leaves, and Four times a-Day.

The Thirteenth and Fourteenth, they must not be fed at all.

The Fifteenth, Sixteenth, Seventeenth, Eighteenth, they must be fed with whole Leaves, and Four times a-Day.

The Nineteenth Day, feed them Five times, *viz.* Morning, Noon, at Three and Nine a-Clock, and at Midnight, and continue to feed them so to the Twenty Sixth Inclusive.

The Worms from about the Fourteenth Day, will begin to be Green, and at the Twenty Sixth Day, will be about $2\frac{1}{2}$ Inches long.

The Seventeenth Day they will be of a Colour like Yellow and White, and then you must not feed them any more, because they begin to spin.

The Twenty Eighth Day, they must be put upon Ledges of Matt, fasten'd to a large piece of round Matting, the Ledges being about an Inch high from the Mat, and running round like a Screw, beginning

ning at the Center of the Mat, and running round at about a Handful, or Three Inches Distance to the Circumference. When the Worms are put upon those Ledges, they set the Mats leaning in the Sun, about Eight in the Morning, and let them stand for 1st Hour; then they put them into the House, or Shade, leaning against the Wall; after, at Four a-Clock in the Afternoon, they put them again into the Sun, and let them stand 'till Sun-set; then they put them in the House or Shade, leaning against a Wall, and in this Day and Night's time, they will have made their Houses.

The Twenty Ninth Day, they take the Worms with their new Silk Houses, and put them upon other Mats, flat, without any Ledges or Partitions, and so lay several Mats upon Frames one over another.

The Thirtieth, Thirty First, Thirty Second, and Thirty Third Days, they spin within their Houses of Silk, and then they take each Worm with its House, and shake it at their Ears, and those that are alive, they are good, and fit for Breeders, which are kept for such, and those that make no Noise are dead, having spun away their Life. Sometimes $\frac{1}{8}$ $\frac{1}{4}$ $\frac{1}{6}$ live; sometimes more, and sometimes less; for great Heats and Colds kill many.

The Thirty Fourth, Thirty Fifth, Thirty Sixth, Thirty Seventh Days, they continue spinning.

The Thirty Eighth Day, the Worms eat thro' their Houses, and are like a Butterfly; after which they take up their Houses, and put the Worms upon new Mats; the Males

they know by their slenderness, and the Females by the contrary, which being plac'd near each other, join; but if there be more of one sort than the other, then after they have done with the lesser Number, either Males or Females, they join them with the rest, and let them lie all Night.

The Thirty Ninth Day they throw away the Males.

The Fortieth the Females lay their Eggs, after which they throw them away likewise. So that the whole Life of these Worms, is but Twelve Days in the Egg, and Forty Days out of it; in all Fifty Two Days.

The next Silk is made in *January*; and then the Worms are Fourteen Days in the Egg, and Forty afterwards, before they die. This Silk is called *Maug-Bund*, and is the Sixth, and worst sort of Silk. The making of it ends about *February* the Fourteenth.

The next is made from *February* the Fourteenth to the Twenty Fourth of *March*, and is called *Cheita-bund*. The Worms stay in the Eggs Eight Days, and live Thirty Two Days after. This is esteem'd the Second sort for Goodness.

The next is *Sauk-Bund*, esteem'd the Fifth sort for goodness. The Worms stay in their Eggs Eight Days, and live Thirty Two Days after. The making of this Silk ends about the Sixth of *May*.

The next is *Afforee-Bund*, esteem'd the Fourth sort for goodness. The Worms continue in the Eggs and die, as the two last sorts. And the making of the Silk ends about the Fourth of *June*.

The

The next is *Sowaud-Bund*, and is esteem'd the Third Sort. The making of this also ends about the last of *July*.

In *August* and *September* no Silk is made, and but very little in *October*.

This is the Nature of the *Silk-Worms* in the *Indies*, where the Heat of the Sun renders them much more fruitful than with us; for in *India* the Worms breed and spin their Silk Six times in the Year, and in *England* only once, because here they remain in the Egg from the latter end of *August*, 'till about the latter end of *May*. There likewise they are sooner brought to Perfection, and begin to work sooner, *viz.* Twenty Eight Days after they are hatcht, but in *England* not 'till the Fortieth. Where also they are by a Third Part more tedious in breaking out of their Houses, from the First Day of their Spinning, than they are in the *East*, which is there done in Ten Days, but here only in Fifteen.

The *Silk-Worm* derives its Birth from the Seed of the *Butterfly*, which is as small as the Heads of Pins, and does somewhat resemble Rape-Seed, being flatted on both sides. This Insect, by whose Industry we have the Silk, which is spun out of its Bowels, and artificially form'd by its Mouth into the Fashion of a Clew; differs not very much from a Caterpillar, either in the Shape or Bulk, baiting, that this is more Hairy, and its Web is weaker, and of another Colour. And yet for want of *Mulberry-Leaves* (which is the most proper Food for the *Silk-Worm*) when they are forc'd to subsist by the Leaves of the *Rose-Bush*, *Lettice*, or some others (which sometimes are made use of) this Nourishment either weakens the Thread they Spin,

Spin, and makes it as useless as that of the Caterpillars, or else they will not work at all. But that which seems most remarkable and wonderful in this Animal, is its Change of Shape, and one would think of Species, in the Transformation of it, from a Reptile to a Volatile, from a creeping Worm into a Butterfly. The Grain or Seed of these Creatures was transported into *Italy*, above Three Hundred Years ago, by Two Religious Persons, but their Silk was of a longer Date, and brought above a Thousand Years since, among the *Europeans*, who called it in Latin, *Sericum*, from an Oriental People, called *Seres*, who were very industrious and careful in its Improvement.

This account of the Silk-Worms is taken from Mr. Ovington.



An Account of the Earthquake at Batavia, in the Island of Java, which was sent to Europe by Mr. Witsen.

An Earth-
quake in
1699. at
Batavia.

THE Earthquake which happen'd between the 4th and 5th of *June*. 1699. hath had strange Effects about the *Tungarouse* and *Batavian* Rivers. The great *Batavian* River from above *Tangala Warna*, being a Place from whence the said River receiveth the greatest Part of its Water, is stopt up, or cover'd with Earth from the fallen Hills, till beyond the River *Tsyouspokitsyl*; so that the Place where the River had its Course formerly, was not to be seen. But far beyond that Hill, towards *Batavia*, the Water comes forth

forth again from under the Earth, which is sunk down, but thick and muddy; passing over and through the Trees, wherewith the River was formerly stop't up. The Trees lying in the River are of a vast Bigness, and so close packt together, that it is impossible to conceive how they came so.

From the Mountains situated near the beginning of the *Batavian* River, call'd by the *Javanians* *Songsy-Tsaliwony*, Seven Hills are sunk down, viz. Five on this side, and Two on the other. But the Mount from whence the River hath also its Source, above *Tangal Warna*, within the Mountains *Terbackti*, is not sunk down, nor hath receiv'd any Damage.

The *Tangaran* River, call'd by the Natives *Songhi Sedani*, is also stop't up, and cover'd with Earth from the Hill and Branch *Salack*, to the River *Antum*, and from thence to *Tangarang* being fill'd up with Trees, but not in such a Quantity, nor so close together, as in the *Batavian* River. On this side the *Tangarang* River, Nine are sunk down by the Earthquake; and Seven Branches, that had formerly their Issue in the River *Tangarang*, are also cover'd with the Earth; but Three other Hills, lying also on this side of the same River and call'd *Minjan*, *Dauw*, and *Halschi*, had not sustain'd any Damage, whereby the Branches *Autan* and *Kanichi* (the latter into the First Branch, and the First into the River *Tangarang*) have kept their Course and the Hill *Oudjong-Teboe*, being call'd also *Sedani*, from whence the *Tangarang* River had its Source, is not sunk down nor hurt; it is also observed in the *Tangarang* River, at the Place
where

where it is stop't up with Trees, that the descending Water being thick and muddy, went backward with a Motion not unlike the Waves of the Sea, when mov'd by a Tempest.

The High Land between the *Batavian* and *Tangarang* Rivers, behind the Old Court of the *Jacatra* Kings, call'd *Pakowang*, having been a great Wood, is chang'd since the Earthquake, into a great and open Field, wholly destitute of Trees, the Surface of the Ground being cover'd with a Red Clay, such as the *Masons* use here ; which in some Places was so hard, that it could endure treading and going upon, and in other Places Men did sink above a Foot into it. At the Place of the Old Court call'd *Pakowang*, situated between the *Batavian* and *Tangarang* Rivers, no other Damage hath been seen, than that the Land thereabouts hath been rent, and divided asunder with great Clefts more than a Foot wide. The River *Tsi-come* proceeding from a Pit or Well in the aforesaid Court of *Pakowang*, and running a great way under Ground, and then coming forth again, taking its Course towards *Anke*, has not receiv'd any harm, but kept its Course uninterrupted.

The *Tummagon Porbio Nata*, in his going towards the Mountains, heard a Noise like unto Thunder ; and fearing a sinking down of the Ground, or an Eruption of Water would follow, he stood still with those that were about him, and saw afterwards, that the Earth from the Top of the Mountains sunk down ; and hearing no further Noise, he went on his Journey, having in going and coming back spent Nineteen Days, he felt
Forty

Forty times the Shocks of an Earthquake; and since his return from the Mountains, he hath felt the like Shakings at least two hundred times.



Dr. Edmund Halley's Account of the Winds which blow in the Indian Seas, as well the constant Trade Winds as those which are Periodical, and go under the Name of Monsoons.

IN the Indian Ocean the Winds are partly ^{Winds in the Indian Ocean.} General as in the *Aethiopic Ocean*, partly Periodical, that is half the Year they blow one way, and the other half near upon the opposite Points; and these Points and times of shifting are different in different parts of this Ocean; the Limits of each Tract of Sea, subject to the same Change, or Monsoon, as the Natives call it, are certainly very hard to determine; but the Diligence I have used to be rightly inform'd, and the Care I have taken therein, has in a great measure surmounted that Difficulty, and I am persuaded that the following Particulars may be rely'd upon

That between the Latitude of ten and thirty Degrees South, between *Madagascar* and *Hollandia Nova*, the general Trade Wind about the South-East and by East, is found to blow all the Year long to all Intents and

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A Supplement to the present State

Purposes after the same Manner as in the same Latitudes in the *Aethiopick* Ocean.

That the aforesaid South-East Winds extend to within two Degrees of the Equator during the Months of *June, July, &c.* to *November*, at which time, between the South Latitude of three and ten Degrees, being near the Meridian of the North-end of *Madagascar*, and between two and twelve South Latitude, being near *Sumatra* and *Java*, the contrary Winds from the North-West or between the North and West, set in and blow for half the Year, *viz.* from the beginning of *December* till *May*, and this Monsoon is observed as far as the *Molucca* Isles.

That to the Northward of three Degrees South Latitude, over the whole *Arabian* or *Indian* Sea and Gulf of *Bengall*, from *Sumatra* to the Coast of *Africa*, there's another Monsoon, blowing from *October* to *April* upon the North-East Points; but in the other half Year from *April* to *October*, upon the opposite Points of South-West and West South-West, and that with rather more force than the other, accompanied with dark rainy Weather, whereas the North-East blows clear. 'Tis likewise to be noted, that the Winds are not so constant either in Strength or Point in the Gulf of *Bengall*, as they are in the *Indian* Sea, where a certain and steady Gale scarce ever fails. 'Tis also remarkable that the South-West Winds in these Seas, are generally more Southerly on the *African* side, more Westerly on the *Indian*.

That as an Appendix to the last described Monsoon, there's a Tract of Sea to the Southwards of the Equator, subject to the same Changes of the Winds, *viz.* near the
African

African Coast, between it and the Island *Madagascar* or *St. Laurence*, and from thence Northwards as far as the Line, wherein from *April* to *October* there is found a constant fresh South South-West Wind, which as you go more Northerly, becomes still more and more Westerly, so as to fall in with the West-South-West Winds mention'd before in those Months of the Year to be certain to the Northward of the Equator. What Winds blow in these Seas for the other half Year, from *October* to *April*, I have not yet been able to obtain to my full Satisfaction; for that our Navigators always return from *India* without *Madagascar*, and so are little acquainted in this Matter. The Account that has been given me is only this, that the Winds are much Easterly hereabouts, and as often to the North of the true East as to the Southwards thereof.

That to the Eastward of *Sumatra* and *Malacca* to the Northwards of the Line, and along the Coast of *Cambodia* and *China*, the Monsoons blow North and South, that is to say, the North-East Winds are much Northerly, and the South-West much Southerly: This Constitution reaches to the Eastwards of the *Philippine* Isles, and as far Northerly as *Japan*. The Northern Monsoon setting in in these Seas in *October* or *November*, and the Southern in *May*, blowing all the Summer Months. Here it is to be noted, that the Points of the Compass from whence the Wind comes in these Parts of the World, are not so fix'd as in those lately describ'd; for the Southerly will frequently pass a Point or two to the Eastward of the South, and the Northerly as much to the Westward of the

North, which seems occasion'd by the great Quantity of Land which is interspers'd in these Seas.

That in the same Meridians, but to the Southwards of the Equator, being that Tract lying between *Sumatra* and *Java* to the West, and new *Guinea* to the East; the same Northerly Monsoons are observ'd, but with this Difference, that the Inclination of the Northerly is towards the North-West, and of the Southerly towards the South-East, but the *Plaga Venti* are not more constant here than in the former, viz. variable five or six Points; besides, the times of the Change of these Winds are not the same as in the *Chinese* Seas, but about a Month or six Weeks later.

That these contrary Winds don't shift all at once, but in some Places the time of the Change is attended with Calms, in others with variable Winds, and it is particularly remarkable, that the end of the Westerly Monsoon on the Coast of *Cormandel*, and the two last Months of the Southerly Monsoon in the Seas of *China*, are very subject to be tempestuous; the Violence of these Storms is such, that they seem to be of the Nature of the *West-India* Hurricanes, and render the Navigation of these Parts very unsafe about that time of the Year. These Tempests are by our Sea Men usually termed, the breaking up of the Monsoons.

By reason of the shifting of these Winds, all those that sail in these Seas, are obliged to observe the Seasons proper for their Voyages, and so doing they fail not of a fair Wind and speedy Passage; but if so be they chance to out-stay their time till the contrary Monsoon sets in, as it frequently happens, they

they are forc'd to give over the hopes of accomplishing their intended Voyages, and either return to the Port from whence they came, or else put into some other Harbour, there to spend the Time till the Winds shall come favourable.



Some Extracts of Letters written by Mr. Coryat from the Mogul's Court, who travell'd thither on Foot.

I Remain'd Two Months at *Ispahan*, and then with the Caravan travell'd into the Eastern *India*, passing Four Months and odd Days, in my Travel betwixt that (through part of the true *Persia*, and a large Tract of the noble and renowned *India*) and the goodly City of *Labor* in *India*, one of the largest Cities of the whole Universe, for it contains at the least Sixteen Miles in Compass, and exceeds *Constantinople* it self in Greatness. But a Dozen Days before I came to *Labor* I pass'd the famous River *Indus*, which is as broad again as our *Thames* in *London*, and has his Original out of the Mountain *Caucasus*, so much ennobled by the Ancient, both Poets and Historiographers, *Greek* and *Latin*, which *Plato* for Curiosity sake, in his Travels of these Parts went to see.

From the Famous City of *Labor*, I had Twenty Days Journey to another goodly City call'd *Agra*, through such a delicate and even tract of Ground as I never saw before,
and

Extracts
of Letters from
the Mogul's
Court.

and I doubt whether the like is to be found within the whole Circumference of the Habitable World. Another thing also in this way, being no less memorable than the plainness of the Ground, a Row of Trees on each Side of this Way where People do travel, extending it self from the Town's End of *Labor*, to the Town of *Agra*, being between Four and Five Hundred Miles, the most incomparable shew of that kind that ever my Eyes Survey'd. *Agra* is a very great City, and the Place where the Mogul did always (saving within these two Years) keep his Court; but in every respect much inferior to *Labor*.

From thence to the Mogul's Court, I had Ten Days Journey to a Town call'd *Asmere*, where I found a *Cape Merchant* of our *English* Men, with Nine more of my Countrymen, resident there upon Terms of Negotiation for the Right Worshipful Company of Merchants in *London* that trade for the Coast of *India*.

I spent in my Journey, betwixt *Jerusalem* and this Mogul's Court, Fifteen Months and odd Days, all which Way I travers'd a Foot, but with divers pairs of Shoes, having been such a Propatetick (I will not call my self Peripatetick, because you know it signifies one that maketh a Perambulation about a Place, περιπατεω, signifying to walk about) that is, a Walker forward on Foot, as I doubt whether you ever heard of the like in your Life; for the Total Way betwixt *Jerusalem* and the Mogul's Court, contains Two Thousand and Seven Hundred *English* Miles. My whole Perambulation of this *Asia* the Greater, is like to be a Passage of almost Six Thousand

land Miles, by that time that in my return back through *Persia*, afterward also by *Babylon* and *Ninivy* I shall come to *Cairo* in *Egypt*, and from that down the *Nilus* to *Alexandria*, there to be one Day, by God's help, embark'd for *Christendom*; a very immense Dimension of Ground. Now I am at the Mogul's Court, I think you would be glad to receive some Narration thereof from me, tho' succinctly handled, for I mean to be very compendious, lest I should otherwise preoccupate that pleasure which you may hereafter this reap by my Personal Relation thereof. This present Prince is a very worthy Person, by Name *Selim*; he is Fifty and Three Years of Age, his Nativity Day having been celebrated with wonderful Pomp since my arrival here; for that Day he weigh'd himself in a pair of Golden Scales, which by great chance I saw the same Day (a Custom that he observes most inviolably every Year) laying so much Gold in the other Scale as countervails the Weight of his Body, and the same he afterwards distributed to the Poor. He is of Complexion neither White nor Black, but of a middle betwixt them: I know not how to express it with a more expressive and significant Epithet than Olive: An Olive Colour his Face presents, he is of a seemly Composition of Body, of a Stature little unequal (as I guess, not without Grounds of Probability) to mine, but much more Corpulent than my self. The extent of his Dominion is very spacious, being in circuit little less than Four Thousand *English* Miles, which very near answers the Compass of the *Turk's* Territories, or if any thing be wanting in Geometrical Dimension of Ground, it is with

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a great Pleonasm supply'd by the fertility of his Soil: And in these two things he exceeds the *Turks* in the fatness (as I have said) of his Land, no Part of the World yielding a more fruitful Vein of Ground, than all that which lieth in this Empire, saving that Part of *Babylonia*, where the Terrestrial Paradise once stood; whereas a great Part of the *Turk's* Land is extream barren and steril, as I have observ'd in my Perigrination thereof, especially in *Syria*, *Mesopotamia* and *Armenia*; many large Portions thereof being so wonderful fruitless, that it bears no good thing at all, or if any thing, there *Infelix lolium & steriles dominantur avenæ*.

Secondly, In the Conjunction of all his Territories together, in one and the same goodly Continent of *India*, no Prince having a Foot of Land within him. But many Parcels of the *Turk's* Countries are by a large Distance of Seas, and otherwise, divided asunder. Again, in his Revenue he exceedeth the *Turk* and the *Persian* his Neighbour by just half: For his Revenues are Forty Millions of Crowns of Six Shillings Value, by the Year; but the *Turks* are no more than Fifteen Millions, as I was certainly inform'd in *Constantinople*, and the *Persians* Five Millions, *plus minus*, as I heard in *Spahan*.

This Prince speaketh very reverently of our Saviour, calling him in the *Indian* Tongue *Ifazaret Eesa*, that is, the great Prophet *Jesus*; and all Christians, especially us *English*, he uses so benevolently as no *Mahometan* Prince the like. He keeps abundance of wild Beasts, and that of divers Sorts, as Lions, Elephants, Leopards, Bears, Antelopes, Unicorns, whereof two I have seen at his Court,

chiefeft (which is his Queen) is call'd *Nor-Mahal*. You may remember to relate this unto your Friends, that I will now mention as a Matter very memorable: I spent in my ten Months Travel betwixt *Aleppo* and the Mogul's Court, but three Pounds *Sterling*, yet fared reasonably well every Day, Victuals being so cheap in some Countries where I travell'd, that I often liv'd competently for a Penny *Sterling* a Day; yet of that three Pounds I was cozen'd of no less than ten Shillings *Sterling* by certain lew'd Christians of the *Armenian* Nation, so that indeed I spent but fifty Shillings in my ten Months travel. I have been in a City in this Country call'd *Delly*, where *Alexander* the Great join'd Battle with *Porus* King of *India* and conquer'd him, and in Token of his Victory, erected a Brass Pillar which remains there to this Day. I learn the *Persian*, *Turkish*, and *Arabian* Tongues, having already gotten the *Italian*. I have been at the Mogul's Court three Months already, and am to tarry here, by God's holy Permission, five Months longer, till I have gotten the aforesaid three Tongues, and then depart here hence to the *Ganges*, and after that directly to the *Persian* Court.

*The Copy of an Oration that I made
in the Persian Tongue to the great
Mogul, before divers of his Nobles.*

* This is
the ordi-
nary Ti-
tle that
is given
him by all
Strangers

LORD * Protector of the World, all hail to
you: I am a poor Traveller and World Seer,
which am come hither from a far Country, namely
England

England, which antient Historians thought to have been situated in the furthest Bounds of the West, and which is the Queen of all the Islands in the World. The Cause of my coming hither is for four Respects, First, to see the blessed Face of your Majesty, whose wonderful Fame has resounded over all Europe and the Mahometan Countries. When I heard of the Fame of your Majesty I hastned hither with Speed, and travell'd very chearfully to see your glorious Court. Secondly, to see your Majesty's Elephants, which kind of Beasts I have not seen in any other Country. Thirdly, to see your famous River Ganges, which is the Captain of all the Rivers of the World. The Fourth is this, to intreat your Majesty that you would vouchsafe to grant me your gracious Pass, that I may travel into the Country of Tartaria to the City of Samarcand to visit the blessed Sepulchre of the Lord of the Corners, (this is a Title that is given to Tamerlain in this Country, in that Persian Language, and whereas they call him the Lord of the Corners, by that they mean that he was Lord of the Corners of the World, that is, the highest and supream Monarch of the Universe) whose Fame, by Reason of his Wars and Victories, is publish'd over the whole World; perhaps he is not altogether so famous in his own Country of Tartaria as in England. Moreover, I have a great Desire to see the blessed Tomb of the Lord of the Corners, for this Cause, for that when I was at Constantinople, I saw a notable old Building in a pleasant Garden near the said City, where the Christian Emperor that was called Emanuel, made a sumptuous great Banquet to the Lord of the Corners, after he had taken Sultan Bajazet in a great Battel that was fought near the City of Brusia, where the Lord of the Corners bound Sultan Bajazet in Fetters of Gold and put him in a Cage of Iron. These four Causes mov'd me to come out of my Native

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Country thus far, having travell'd on Foot through Turkey and Persia; so far I have traced the World into this Country, that my Pilgrimage has accomplish'd Three Thousand Miles, wherein I have sustain'd much Labour and Toil, the like whereof no mortal Man in this World did ever perform, to see the blessed Face of your Majesty, since the first Day that you were innaugurated in your Glorious Monarchal Throne.

After I had ended my Speech, I had some short Discourse with the Emperor in the *Persian* Tongue, who amongst other things told me, that concerning my travel to the City of *Samarcand* he was not able to do me any good, because there was no great Amity betwixt the *Tartarian* Princes and himself, so that his commendatory Letters wou'd do me no good; also he added, that the *Tartars* did so deadly hate all *Christians*, that they would certainly kill them when they came into their Country, so that he earnestly dissuaded me from the Journey, if I lov'd my Life and Welfare; at last, he concluded his Discourse with me by a Sum of Money that he threw down, an hundred Pieces of Silver, each worth two Shillings *Sterling*, which countervail'd ten Pounds of our *English* Money; never had I more need of Money in all my Life, than at that Time, for in Truth, I had but twenty Shillings *Sterling* left in my Purse, by reason of a Mischance I had in one of the *Turks* Cities, call'd *Emert*, in the Country of *Mesopotamia*, where a miscreant *Turk* stripp'd me of almost all my Money, according as I wrote unto you in a very large Letter the last Year, which I sent from the Court of this mighty Monarch, by one of my Country-Men that went home by Sea.

Sea. After I had been with the King, I went to a certain noble and generous *Christian* of the *Armenian* Race two Days Journey from the Mogul's Court, to the end to observe certain remarkable Matters in the same Place, to whom by means of my *Persian* Tongue, I was so welcome, that he entertain'd me with very civil and courteous Compliments, and at my Departure gave me very bountifully twenty Pieces of such kind of Money as the King had done before, countervailing forty Shillings *Sterling*. About ten Days after that I departed from *Asmere*, the Court of the Mogul Prince, to the end to begin my Pilgrimage after my long rest of fourteen Months, back again into *Persia*, at which time our Ambassador gave me a Piece of Gold of this King's Coin worth four and twenty Shillings, which I will save, if it be possible, till my arrival in *England*; so that I have received for Benevolences, since I came into this Country, twenty Marks *Sterling*, saving two Shillings and eight Pence; and by the Way upon the Confines of *Persia*, a little before I came into this Country, three and thirty Shillings and four Pence in *Persian* Money of my Lady *Sherley*. At this present, I have in the City of *Agra*, wherehence I wrote this Letter, about twelve Pounds *Sterling*, which according to my Manner of living upon the Way at two Pence *Sterling* a Day (for with that Proportion I can live pretty well, such is the Cheapness of all eatable Things in *Asia*, drinkable Things costing nothing, for seldom do I drink in my Pilgrimage any other Liquor than pure Water) will maintain me very competently three Years in my travel, with Meat, Drink, and
Cloaths:

Cloaths. In this City of *Agra*, where I am now, I am to remain about six Weeks longer, to the end to expect an excellent Opportunity, which then will offer it self unto me to go to the famous River *Ganges*, about five Days Journey from this, to see a memorable Meeting of the Gentile People of this Country, call'd *Banians*, whereof about four hundred thousand People go thither on purpose to bath and shave themselves in the River, and to sacrifice a world of Gold to the same River, partly in stamp'd Money and partly in massy great Lumps and Wedges, throwing it into the River as a Sacrifice, and doing other strange Ceremonies most worthy the Observation. Such a notable Spectacle it is, that in no part of all *Asia*, neither this which is call'd the great *Asia*, nor the lesser, which is now call'd *Natolia*, the like is to be seen: this Shew do they make once every Year, coming thither from Places almost a Thousand Miles of, and honour their River as their God, Creator, and Saviour.



An Account of the Pagan Convents in India.

*Pagan
Convents
in India.*

THERE is a Convent of the *Vartia's*, Mr. *Thevenot* informs us, at *Tanassar*, who have their General, Provincial, and other Superiors, which according to their own Account, was founded Two Thousand Years since. They vow Obedience, Chastity and Poverty, and strictly observe their Vows; if any one happens to break them he is rigorously

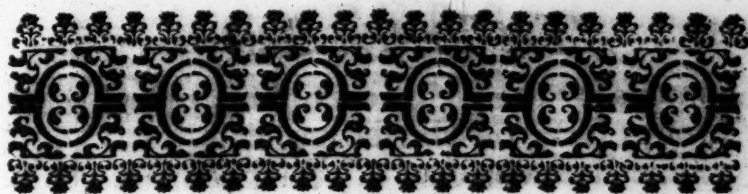
roughly punish'd. They have Brothers appointed to beg for all the Convent ; they eat but once a-Day, and change their House every Three Months, they have no fixt time for their Noviciat ; some perform it in Two Years, some in Three, and there are others who spend Four Years therein, if the Superior think fit. The main Point of their Institution is, not to do to others what they would not have others do to them ; that Precept they observe even towards Beasts, for they never kill any, and much more towards Men, seeing if any body beat them they do not resist, and if they be revil'd they make no Answer. They obey the least signal of their Superior without murmuring, and it is forbidden to them to look a Woman or Maid in the Face ; they wear nothing but a Cloth about their Loins, which they bring up to their Heads, and make a kind of Hood of it not unlike a Woman's ; they can possess no Money, are prohibited to reserve any thing for to morrow to eat, and how hungry soever they may be, they patiently wait till their Purveyors bring them the Alms, which are daily given them at the Houses of the *Gentiles* of their Tribe ; they take but little, that they may not be troublesome to any body, and therefore they receive no more at every place but a handful of Rice, or some other eatable matter, and if more be offer'd them, they will refuse it ; they take nothing but what is boyl'd and dress'd, for they kindle no Fire in their House, for fear some Flie should burn itself therein ; when they have begg'd as much Food as they want they return to the Convent, and having brought together all the Rice, Lentils, Milk, Cheese, and such other

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other Provisions as have been bestow'd on them, an Officer distributes allequally among the *Vartia's*, who eat their Portions severally Cold or Hot, as it is given them, and drink nothing but Water.

They make their Meal about Noon, which serves them for the whole Day ; let Hunger or Thirst press them never so much, they must wait till the same Hour next Day, before they either eat or drink.

The rest of the Day they employ in Prayers, and reading of Books ; and when the Sun sets, they go to sleep and never light a Candle. They all lie in the same Chamber, and have no other Bed but the Floor ; they cannot of themselves leave the Order, after they have once taken the Vow ; yet if they commit any Fault contrary to their Vows, and especially against that of Chastity ; they are expell'd, not only the Order, but also their Tribe. The General, Provincials, and all the Officers, change their Convent every Four Months : Their Office is for Life ; and when any of them dies, he names to the Religious, him whom he thinks fittest to succeed, and they acquiesce in his Choice. These *Vartia's* have above Ten Thousand Monasteries in the *Indies* ; but some of them are more Austere than others : Nay, there are some who think it enough to worship God in Spirit, and these have no Idols, and will have no *Pagod* near them. There are also Religious Nuns in some Places, who live very exemplarily.



THE
PRESENT STATE
OF
PERSIA.



CHAP. I.

Treats of the Name, Situation, and Extent of this Empire, the Provinces it is divided into, and of the Air, Climate, and Seasons: As also of the Rivers, Seas, and Islands belonging to Persia.



HIS Kingdom probably takes its Name from the Province of *Persis*, ^{The} Name. now *Fars*, or from *Persepolis*, the Capital City of this Province, and Seat of the Empire, when *Alexander* conquer'd *Darius*. The *Classicks* say it derives its Name from *Perseus*, the Son of *Jupiter* and *Danae*; and others from *Perses*, a Nobleman of this Province who rais'd himself to the Throne by his extraordinary Merit. Some again will have it, derived from *Paras*, which signifies a Horseman, the *Persians* being
T t Famous

The Present State

Famous for their Horfemanfhip, and all their Troops ferve on Horfeback.

The
Bounds of
the King-
dom.

The Boundaries of this Kingdom are generally faid to be *India*, or the *Mogul's* Dominions towards the Eaft; the Ocean, and Gulph of *Persia*, or *Boffora*, towards the South; the *Turkish* Empire towards the Weft; and *Circaffia*, the *Caspian* Sea, and the River *Oxus* (which River divides it from *Usbeck Tartary*) towards the North: And this would be a pretty juft De- fcription, if the Boundaries of the *Mogul's* Do- minions on the Eaft, and the *Turkish* Empire on the Weft were once fettled. Thofe who make the River *Indus* the Eaftern Boundary, and the *Tigris* the Weftern Boundary, are certainly in the wrong, becaufe feveral Pro- vinces of *India* lye to the Weftward of *Indus*, and fome Provinces of *Turkey* extend to the Eaftward of the River *Tigris*. It muft alfo be remembred, that part of the Coaft of *Arabia* on the South of the Gulph of *Boffora* is under the Dominion of the King of *Persia*. But the Bounds of this Empire will be better underftood from the Decription of the re- fpective Provinces.

The Ex-
tent.

As to the Extent of it, the moft Southern part of *Persia* lying in 25 degrees N. Latt. and the Northermoft part in 45 degrees, we may very well reckon it to be twelve hundred Miles from North to South; and the Weftern part of it lying in forty five degrees of Lon- gitude (reckoning from the *Meridian* of *Lon- don*) and the moft Eaftern part in fixty feven, the length and breadth is pretty near equal; and were it not for the *Caspian* Sea, which divides the North Eaft parts of *Persia* from the North Weft, the Form of the Country would be almoft Square. Mr. *Chardin* makes it to contain

contain 35 Degrees of Longitude, and then it would be much longer than broad; but he must certainly be under a very great Mistake in extending it 13 Degrees beyond our best Accounts.

There are scarce any two Geographers Provinces which agree either in the Names, Number, or Situation of the *Persian* Provinces. I shall comprehend them all in twelve Districts, and shew the different Names they have been, and are, called by at this Day, and where other Writers Name two, or more, in the Bounds of one of these, take care to mention them both in the Book and Map, that the Reader may not remain in any doubt concerning them.

The twelve Provinces are *Chorassan*, *Sablustan*, *Sigistan*, *Makeran*, *Kerman*, *Fars*, *Chusistan*, *Curdestan*, *Erack-Agem*, *Gilan*, *Aderbertzan*, and *Shirvan*.

As I am Travelling Westward I shall describe those first which lye in my way from *India*, and are contiguous to it, beginning from the North.

I. *Chorassan*, (in which I include *Esterabad* Chorassan and *Khemus*, tho' some make them distinct Provinces) is Bounded by part of *India* towards the East; by the River *Oxus*, which divides it from *Usbeck Tartary*, on the North East; the Province of *Sablustan* on the South; *Gilan* and *Erack-Agem* on the West, and the *Caspian* Sea on the North West. This Province contains part of the antient *Bactria*, and the chief Towns are *Herat*, *Meschid* or *Thus*, *Nixabour*, *Esterabat*, *Aria*, *Marne*, *Indion*, and *Zarchas*.

II. *Sablustan*, (in which I comprehend *Gaur*, and *Candabor*) is Bounded by *Chorassan* Sablustan towards

The Present State

towards the North; the Province of *Cabul* in *India* towards the East; the Province of *Sigistan* towards the South, and the Province of *Erack-Agem* towards the West. The chief Towns are *Gazna*, *Bust*, *Becksabath* and *Candahor*.

Sigistan.

III. *Sigistan*, said to be the antient *Dran-giana*, is Bounded by *Sablustan* on the North; the Province of *Multan* in *India* towards the East; the Province of *Makeran* on the South, and part of the Province of *Kirman* towards the West. The chief Towns are *Sigistan*, *Robin*, and *Mastich*.

Makeran.

IV. *Makeran*, suppos'd to be the antient *Gedrosia*, is Bounded by *Sigistan* on the North; by the Provinces of *Buckor* and *Tata* in *India* towards the East; the Ocean towards the South, and the Province of *Kerman* towards the West. The chief Towns are *Makeran*, *Passir*, and *Gest*.

Kerman.

V. *Kerman*, antiently *Carmania*, is Bounded by the Provinces of *Sigistan* and *Makeran* towards the East; the Ocean towards the South, by the Province of *Fars* towards the West, and by a Desert in the Province of *Erack-Agem* towards the North. The chief Towns are *Kerman*, *Darabegerd*, (the antient *Passagardi*) where was the Sepulchre of *Cyrus* the Great, *Chabis*, *Salem*, *Tubaran*, and *Jasques*.

Fars.

VI. *Fars*, or *Farsistan*, the antient *Persis*, in which I comprehend the Districts of *Lar* and *Ormus*, is Bounded by *Kerman* towards the East; the Gulph of *Persia*, or *Bossora* towards the South; the Province of *Chusistan* towards the West, and the Province of *Erack-Agem* towards the North. The chief Towns are *Schiras*, which lies in the Latitude of 29 deg. 50 M. about thirty Miles South West from *Persepolis*,

Persepolis, whose magnificent Ruins are the Wonder of every Traveller, and of which I shall Speak hereafter. *Lar* about 100 Miles to the Southward of *Schiras*, *Gombron*, or *Bander*, *Abassi*, in 27 deg. 30 m. North. *Ormuz*, which stands on a small Island of the same Name, in the Gulph of *Persia*, over-against *Gombron*, and about 6 Miles from it. *Bander Congo*, which stands also on the Gulph of *Persia*, about thirty Miles West of *Gombron*. And here it may not be improper to take Notice of a little Territory belonging to the Kingdom of *Persia*, which lies on the other side of the Gulph on the *Arabian* Shore, the chief Towns whereof are *Elcatif*, from whence this Sea sometimes takes the Name, and *Catena*.

VII. *Chusistan*, the antient *Susiana*, is Bound-*Chusistan*. ed by the Provinces of *Fars* and *Erack* on the East; the Gulph of *Persia* on the South; by the Territory of *Bossora* on the West, and the Province of *Curdestan* on the North. The chief Towns are *Suster*, or *Schouster*, said to be the famous *Shushan*, where *Abasuerus* made that magnificent Festival on taking *Esther* to his Bed. 2. *Elmais*. And 3. *Banderick*, now a small Town on the Sea Coast.

VIII. *Curdestan*, antiently *Assyria*, (of which *Curdestan* the Western part belongs to *Turkey*, and the East to *Persia*) is Bounded by *Erak-Agem* on the East, *Chusistan* on the South, *Turkish Curdestan* on the West, and *Aderbeitzan* on the North. The chief Towns whereof are *Arnova*, *Courmebud*.

IX. *Erack*, or *Irack-Agem*, so call'd to distinguish it from the *Arabian Erak*, is the antient *Parthia*, now reckon'd the principal Province of the Empire, being of a very large Extent, and almost in the Center of the *Persian* *Erack*.

sian Dominions, and the Province where the Capital City stands. It is Bounded by *Adirbeitzan* and *Gilan* (the antient *Hyrkania*) on the North, the Province of *Chorasán* on the East, *Chusistan*, and *Farsistan* on the South, and *Curdistan* on the West. The chief Towns are *Ispahan*, the Metropolis of the Kingdom, in 32 degrees, 40 m. N. Lat. and the 50th deg. of Longitude, reckoning from the Meridian of London. 2. *Casbin*, or *Caswin*, where the antient *Arsatia* stood, in 36 degrees, odd min. 3. *Com*, Situate in 34 degrees, 30. m. 5. *Sava*, almost in the Midway between *Casbin* and *Com*. 6 *Hamadan*, about 100 Miles North West of *Com*. 7 *Cashan*, about 70 Miles North of *Ispahan*. 8. *Yezd* about a Hundred and five Miles to the Eastward of *Ispahan*.

Gilan,

10. *Gilan*, or *Kylan*, (in which I comprehend *Mazenderan*, or *Tabristan*,) is the antient *Hyrkania*, and Bounded by the *Hyrcanian* or *Caspian* Sea on the North, the Province of *Chorasán*, (or *Bactria*) on the East, the Province of *Erak-Agem*, or *Parthia* on the South, and *Adirbeitzan* on the West. The chief Towns are 1. *Rescod*. 2. *Gilan*, Situate in 38 deg. N. Lat. and 200 Miles East of *Tauris*. 3. *Mazanderan*, a hundred Miles farther East. 4. *Asherol* within two Miles of the *Caspian* Sea. 5. *Tabristan*. 6. *Ferabat*.

Adirbeitzan.

XI. *Adirbeitzan*, or *Adirbajon*, the South part of the antient *Media*, is Bounded by the Province of *Sbirvan* on the North, by *Gilan* and part of the *Caspian* Sea on the East, by *Erak-Agem* and *Curdistan* on the South, and the River *Aras*, or *Araxis*, which separates it from part of *Georgia* on the West. The chief Towns are, 1. *Tauris*, or *Tabris*, supposed to be the antient *Ecbutana*, formerly the Seat of the

the *Median* and *Persian* Monarchs, and esteem'd little inferiour to *Babylon* it self, either for its Antiquity or Magnificence. It lies in 38 degrees odd Minutes of N. Latt. and is about 400 Miles North West of *Ispahan*. 2. *Ardevil*, or *Ardebil*, stands about thirty Miles East of *Tauris*. 3. *Sultania*, six Days Journey to the South East of *Tauris*, in 36 deg. 30 m. N. Latt.

XII. *Shirvan*, or *Schirwan*, in which I conclude *Shirvan*. *Dagistan*, and the *Persian Georgia* and *Armenia*, is Bounded by *Circassia*, and the *Muscovite* Dominions on the North, the *Caspian Sea* on the East, *Adirbertzan* towards the South, and by *Turkish Armenia* and *Georgia* towards the West. The chief Towns are, 1. *Derbent*, or *Debircan*, which signifies an Iron-gate, being a very strong Pass between the Mountains and the *Caspian Sea*, in 42 degrees N. Latt. 2. *Schamakie*, about fifty Miles to the Southward of *Derbent*. 3. *Baku*, which sometimes gives Name to the *Caspian Sea*, and stands a little to the Southward of *Schamachi*. 4. *Tefflis*, or *Cala*, the Capital of Eastern *Georgia*, which stands in 44 degrees of N. Latt. and 48 deg. of Longitude, reckoning from the Meridian of *London*. 5. *Eriwan*, or *Irwan*, lies in 40 deg. odd Minutes, upon the River *Sargi*, near the Borders of *Armenia*. 6. *Gangea*, which lies between *Eriwan* and *Schamachie*. 7. *Nacksiwan*, or *Naxiwan*, one and twenty Leagues South of *Eriwan*. This was anciently the Capital of an *Armenian* Province, and the Natives have a Tradition that the City was built by *Noah* when he first came out of the Ark: The word *Nacksiwan* signifying a Station for Ships. 8. *Tarku*, the Capital of *Dagistan*. Lastly, *Old Fulpha*, which is now nothing but a heap of Ruins,

Ruins, the *Armenian* Inhabitants being transplanted to *Ispahan*, near which they have a considerable Town, and are become the greatest Merchants in the *Persian* Dominions, if not in the whole World, having their Agents and Factors in almost every Country in *Asia* and *Europe*.

Air and
Climate
in the
middle of
Persia.

Persia extending from the 25th degree of Lat. to the 45th, the longest Day in the South is thirteen Hours and a half, and in the North above fifteen Hours. In so great an extent of Country, it is very Natural to suppose, that the Air and Seasons are very different, as in Fact we find them to be. In the middle of the Kingdom, their Winter begins in *November*, and continues till *March*, with severe Frosts and Snow, which falls in great quantities on their Mountains, but not so much in the Champion Country; from the Month of *March* till *May* the Wind is usually high, and from thence to *September* they have a calm serene Heaven, without so much as a Cloud; and tho' it be pretty hot in the Day time, the refreshing Breezes which blow constantly Morning and Evening, as well as in the Night, makes the Summer very tolerable, especially since the Nights are near ten Hours long. The Air is so pure, and the Stars shine with that Lustre, that one Man may know another very well by their Light, and People Travel much more in the Night than the Day. In this part of *Persia* there are very seldom any Hurricanes or Tempests, and very little Thunder and Lightning; nor is it subject to Earthquakes: And the Air is so extremely dry in the fair Season, that you will not find the least Dew or Moisture on any thing that is laid abroad all Night, or even on the

the Grass, and it very seldom Rains in the Winter. No Country is more Healthful than the Heart of *Persia*, as appears by the hale Complection of the Natives, they are Strong and Robust, and generally enjoy a constant Series of Health. As to Foreigners who come thither, 'tis a common Observation that those who are Healthful at their Arrival continue so, and that those who are Sick seldom recover.

The Air in the Southern part of *Persia*, In the particularly about *Gombron*, is very unhealthful South of in the Spring and Fall: Our *European* Fact-*Persia*. ors never pass a Year without a dangerous fit of Illness, which frequently carries them off. It is an ordinary thing for two of them to agree, that if one Die the Survivor shall possess the others Fortune. Nor is this any great Prejudice to their Relations; for if a Man leaves private Trustees, or makes the Company his Executors, the Heir of the Deceas'd will meet with great Difficulties in recovering the Testator's Effects. The Months of *June*, *July*, and *August*, are Healthful enough, but so very hot, that both Natives and Foreigners get up into the Mountains at that time. The hot Winds which blow from the Eastward over a long Tract of Sandy Desarts are ready to suffocate them, and sometimes there happens a Pestilential Blast, which strikes the Traveller dead in an Instant: It Rains but very seldom here any part of the Year, and the Water they save then is very unwholsom.

It is a common Observation, that those Countries which lie near the Tropicks are much Hotter than those under the Line; which is held to proceed from the Sun's re-

The Present State

maining longer near the Tropicks, than it does near the Equator; and the Days being of a greater length in Summer about the Tropicks, than under the Line; which are no doubt very substantial Reasons. But there is also a great deal to be ascrib'd to the Nature of the Soil, and the Situation of the Country, where the Winds Blow over large Sandy Desarts, heated like an Oven, and especially between the Mountains, which reflect the Heat from one side to the other, and there are no refreshing Breezes, or Showers to cool the Air, as there generally are near the Line; no Wonder that those Countries are much Hotter than any that are under the Equator, as those about the Gulph of *Persia* certainly are. And this is probably one Reason that the Antients never discover'd any Country in Southern Latitude, they found it so excessive Hot about the Tropicks, that they imagin'd if they shou'd proceed much farther South the Heats would have been Intolerable, and it was it seems their receiv'd Opinion, that part of the Torrid Zone was not Habitable. Whereas we find that the Heats under the Line are not so great as in many Countries the Antients were acquainted with.

That all Countries in Southern Latitude were uninhabited till within some hundred Years past, seems very incredible, especially in *Africk*, where no Seas interven'd to prevent a Discovery; but on the other Hand, if People had Travel'd into the Southern parts of *Africk*, 'tis equally strange that none should ever return again, from whom the Antients might have receiv'd an Account of these Countries, and inform'd them at least that they were Habitable. But to return to the hot Winds, as the Wind is nothing else but

The Reason of
Hot
Winds.

but the Air in Motion, and the Air must receive a great Addition of Heat from the Reflection of the burning Sands; it is no more Wonder that the Wind should Blow warm at Noon Day when it has pass'd over a parch'd Country for several hundred Miles, than that those which come from the Sea, or from some frozen Climate should prove Cool. That some People may have been Suffocated by these hot Winds, as Travellers tell us, I shall not dispute; but must observe, that I never knew one Instance of it in several Years that I was in *India*, where the hot Winds also Blow annually in *May* and *June*. But the Chilling cold Winds that happen in the Night, sometimes after an excessive hot Day, have been very fatal to *Europeans*, who have lain expos'd in the open Air. There have also been Instances of People who have lost the Use of their Limbs, and some of them their Lives, by one sudden pestilential Blast, as well at Sea as ashore. A Gentleman now living, who held one of the most considerable Posts in *India*, under the East-India Company, had the use of his Limbs taken away after this manner, he says, a Company of six or seven of them were drinking a Glass of Wine on Board, when 2 of them were suddenly struck Dead, and the others taken with a kind of Dead Palsy, that for his own Part he had had no more feeling in his Limbs than a Board, but when he was carried ashore the *Indian* Physicians order'd him to be stretch'd out on the scorching Sand at Noon for several Days successively, placing an Umbrella over his Head only, and two or three Servants were ordered to Rub and Pinch his Flesh in every part for some Hours: And tho' he was so very bad that when one of them

The Present State

flood upon his Breast he did not feel him at first; yet by Chafing and Rubbing him with Oils in the Sun, and Bathing and Pinching of him in this manner for several Days, he came at length to his Feeling and the Use of his Limbs, except one Hand, which he still wants the Use of in a great Measure. This Accident happen'd between thirty and forty Years ago, and the Gentleman is now Four-score, in a good State of Health, which he has enjoy'd ever since.

The Air
in the
North of
Persia.

I proceed now to enquire into the Temperature of the Air in the North part of the *Persian* Dominions; and it seems the Provinces of *Georgia*, *Shirvan*, and *Adirbeitzan* are very dry and warm in the Summer, but subject to Storms and Tempests in the Winter; and as severe Frosts for six Months as any Countries on the Continent in the same Latitude: But as this part of *Persia* is very Mountainous, there is frequently a vast difference between the Air on the North, and the South sides of the Mountains, and in a few Miles Travelling, People think themselves in a different Climate; but however Cold the Mountains in the North may be, they are extremely Healthful. On the contrary, the flat Country of *Gilan* and *Mezenderan*, which lies upon the *Caspian* Sea, and was the antient *Hyrcania*, is very damp, full of stinking Morasses, and Unhealthful; insomuch that the Inhabitants in the Summer retire into the Mountains, all the Water they have being foul and corrupted in the hot Season, and here, and in *Chorassan*, 'tis said Earthquakes are very common.

Their Rivers,
Springs,
and Seas.

It is observable, that there is no Country in the World of so large an extent as *Persia*, where

where there are so few Navigable Rivers : There is not so much as one River in the Heart of the Country that will carry a Boat of any Burthen, and you may Travel several day's Journey without meeting with any Water whatever in some Parts. The River *Oxus* indeed, which divides *Persia* from *Usbeck Tartary*, is a large Stream, but as there are no Branches of it that arise in the *Persian* Dominions, it is of little use to them. The Rivers *Kur* and *Aras*, antiently call'd *Cyrus* and *Araxes*, which rise in the Mountains of *Arrarat*, and run through *Georgia*, *Shirvan*, and *Adirbeitzan*, and having join'd their Streams fall into the *Caspian* Sea, are much the most considerable Rivers in the *Persian* Dominions. However, there are several small Rivulets which fall from the Mountains, and are convey'd by subterraneous Channels, or otherwise, to their principal Cities.

Water being so scarce in *Persia*, there is no Place where they Husband it better, or have more ingenious Contrivances to convey it to their Cities, and into their Corn Fields and Gardens. This is the care of the Government, and there is a great Officer in every Province, who has the Charge of the Conveyance and Distribution of the Waters.

They turn all their little Rivulets and Springs to such Parts of the Country as they are most wanted ; they dig Wells also of a prodigious depth and breadth, out of which they draw the Water with Oxen in great leathern Buckets, which being emptied into Cisterns, is let out as there is Occasion for the Service of the Country. They have also vast subterranean Aquaducts, through which they convey

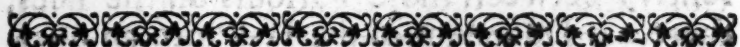
convey Water twenty or thirty Leagues to the Places assign'd. These are two Fathom high, and arch'd with Brick; and at every twenty Paces distance there are large Holes like Wells, which were made for the Convenience of carrying on the Arch, without working underground too far, and the more easy repairing them. The distribution of the River and Spring Water is made one Day to one quarter of the Town, and another Day to another, as Occasion requires, when every one opens the Canal, or Reservatory in his Gardens to receive it, for which every Garden pays a certain Sum Yearly to the Government, particularly about *Ispahan*; and as it is very easy for one to divert his Neighbours Water into his own Channel, this is a Fraud that is severely punish'd. They give a greater Rate for River Water, than they do for the Spring Water, which is not found so proper for their Grounds.

Besides the Ocean, there are two Seas belonging to *Persia*, one on the North, and the other on the South West, viz. The *Caspian* Sea, and the Gulph of *Bossora*, or *Persia*, which have been mentioned already. The *Caspian* Sea is about a hundred Leagues in length, from North to South, and ninety Leagues in breadth, and has near a hundred Rivers running into it, of which the chief is the *Volga*, at the Mouth whereof stands *Astracan*; but this Sea has no Communication with any other, and tho' so many Rivers fall into it, there is no visible way it discharges it self of its Waters, but they remain always of the same height, and neither Ebb nor Flow. It is Navigated chiefly by the *Muscovites*, who lie on the North side of it, and the late *Czar* was

was cutting a Channel between the *Volga* and the *Don*, or *Tanais*, whereby he propos'd to open a Communication between the *Euxine* and *Caspian* Seas; but I think this Project is suspended at present. As to the *Persians*, they seldom apply themselves to Navigation, and have few Vessels upon this Sea. But they are not altogether so Negligent of the Gulph of *Bossora*, upon account of the Pearl Fishery there, of which they are very Jealous, it being reckon'd the best in the World: They are Masters here of both sides of the Gulph, as well as the Islands. The Pearl Islands. Fishery lies near the Island of *Babarem*; of the rest of the Islands in the Bay the most Famous is *Ormuz*, seated at the Entrance of this Sea, and about 30 Miles in Circumference, which, while the *Portuguese* were Masters of, they commanded the Pearl Fishery, and all the Trade of *Persia*, and had built one of the most elegant Cities in *Asia* upon it. There is nothing now upon the Island but an indifferent Castle, which the *Persians* keep Possession of only to prevent other Nations insulting them, as the *Portuguese* did formerly, the Trade being remov'd to *Gombron*, from which it is about two Leagues distant. The Island it self never produc'd any thing but Salt, which grows in a solid Crust two Inches deep upon the Surface of the Ground, and the Hills appear at a distance as if they were covered with Snow; nor is there a drop of fresh Water upon the Island, but what is preserv'd in Cisterns. The *Portuguese* fetch'd most of the Water they us'd from the Continent.

About an hundred Years ago the King of *Persia*, by the Assistance of the *English* East-India

India Company's Ships, reduc'd this Island to his Obedience, and expell'd the *Portuguese*; for which the Company were allow'd great Advantages in Trade, and half the Customs of *Gombroon*, which 'tis said amounted to about forty thousand Pounds *per Ann.* for fifty Years successively. The *Persians* afterwards took the whole Customs themselves, and allow'd the *English* Company three or four thousand Pounds *per Ann.* as an Acknowledgment of their Service at *Ormuz*. The *English* were depriv'd of their Share of the Customs, under pretence they did not Protect the *Persian* Trade against the *Portuguese*, and *Arabs*, as they stipulated to do; but the Sum of three thousand Pounds odd Money *per Ann.* was Paid till the present Civil War. Near *Ormuz* are two other small Islands, the one call'd *Kismish*, and the other *Lareca*: The former of which is said to yield abundance of Wheat, and to be as Fruitful as *Ormuz* is Barren. There are several other Islands dispers'd over this Sea, but none of any Note besides.



C H A P. II.

Contains a Description of their Principal Towns, of their Buildings publick and private, and the Furniture of their Houses.

Houses of
the Qua-
lity.

THE Houses of Persons of Quality are generally built in the middle of a fine Garden, and make little or no Appearance to the Street: You see nothing but a dead Wall, with a great Gate in the middle, and perhaps,

perhaps, a Skreen, or Wall within the Gate, to prevent People looking in; so fond are they of Privacy and Retirement, far from the Method of Building here, where we lay our Seats as open as possible, and seem to intimate we can have no enjoyment in the finest Palaces, but what results from the Admiration of the Crowd that passes by our Gates. Another thing that the *Persians* differ from us in is, that they seldom have more than one Floor, which is laid out in this manner: In the Front of the House stands the *Virando*, being a little Piazza, or Cloyster, open before, where they sit and transact their ordinary Affairs, beyond this is a large Hall eighteen or twenty Foot high, which is us'd at great Entertainments, or on any solemn Occasions: On the farther side of the House is another *Virando*, or Piazza, with a Bason or Fountain of Water before it, beyond which runs a Walk of fine Trees, as their does also from the Street to the House: At each corner of the Hall is a Parlour, or Lodging Room (for it serves for both purposes indifferently) between those Parlours on the sides, there are Doors out of the Hall into an open Square space as large as the Rooms at the Corners; there are also several Doors out of the Hall into the *Virando*, or Piazza, before and behind the House, so that in the hot Season they can set open nine or ten Doors at once in the great Hall, and if there be any Air stirring they will have the Benefit of it. In some Palaces there is a handsome Bason, and a Fountain playing in the middle of the Hall, which contributes still more to the Coolness of the place. The Walls of their Houses are built sometimes of burnt Bricks,

but more commonly of Bricks dry'd in the Sun. The Walls are of a considerable thickness, and the Roof of the great Hall is arch'd, and five or six Foot higher than the other Rooms about it. The Roofs of the Buildings on every side of the Hall are Flat, and there is a pair of Stairs up to the Top, where the *Persians* Walk in the Cool of the Day, and sometimes carry up a Mattress and lie there all Night, their being a Wall or Ballusters all round the Top of the Building. As for the Kitchens and other Offices, they are at a Distance on the right or left; and 'tis observable that all their Rooms, except the Hall, stand separate, and there is no Passage out of one into another, but only from the Hall: Chimneys there are some; but usually instead of a Chimney, there is a round Hole about four or five Foot broad, and a Foot and half deep in the middle of the Room, in which a Charcoal Fire is made, and the Place cover'd with a thick Board, or Table, about a Foot high, so close that no Smoak can get out, and over that Table is thrown a large Carpet, under which they put their Legs in cold Weather, and sit round, there being a Passage for the Smoak by Pipes laid under the Floor.

The Doors of the House are narrow, and seldom turn upon Hinges as ours do; but there is a round Piece left at the top and bottom of the Door, which are let into the Frame above and below, on which they turn; and the very Locks and Bolts are frequently made of Wood. As to their Furniture, it consists only in Carpets spread on the Floor, with Cushions and Pillows to lean on, and at Night there is a *Mattress* brought to Sleep on, and

and a Quilt or two to cover them, but very seldom any Sheets are us'd. As to their Servants they lie about in any Passage upon Mats, and take up but very little room. The Floors of the Rooms are either Pav'd, or made of a hard Cement, on which they lay a coarse Cloath, and over that a Carpet. The sides of some of their Rooms are lin'd with fine Tiles, not unlike the *Dutch* Tiles, about a Yard high, and the rest of the Wall Painted, or hung with Pictures. The Reader may from the Description I have given, form a tolerable Notion of a *Persian* House, but for his farther Satisfaction I have given Directions for drawing an exact Model of one of them. As for those of the inferiour People, it cannot be expected they can be like those already describ'd in every particular; but they endeavour to come as near their Betters as they can, and their Princes Palaces seem to be built much after the same manner, only more Lofty and Magnificent. I proceed now to describe some of their principal Towns, and first *Ispahan*.

Ispahan, or as it is Pronounc'd *Spahawn*, is Descrip-
situated in thirty two Degrees, forty Min. tion of
North Latt. and the fiftieth degree of Lon- *Ispahan*.
gitude, reckoning from the Meridian of *Lon-*
don. It stands in a fine Plain, almost sur-
rounded with Mountains, which lie about
two or three Leagues from it, and the Form
is pretty near Oval. The River *Senderbout*
runs by it at about a Mile distance; but
there are several Channels and Pipes above
the Town, which convey the Water from it
into Canals and Basons, for the Service of
the Court and City. The Town is without
Walls, and about ten or twelve Miles in Cir-
X x 2 cumference.

cumference. Those who extend it to Leagues take in the Town of *Fulpha*, and several others, for which I see no manner of Reason, for *Fulpha* lies a Mile from *Ispaban*, and on the other side the River, and can no more be reckon'd a Part of the City, than *Kensington* a part of *Westminster*. If we should take in all the Villages within the Weekly Bills, possibly the Circumference of *London* would be little less than some Travellers reckon *Ispaban*. There were formerly twelve Gates to the Town, but four of them are now clos'd up, the others are always open; as for the Walls which some Gentlemen mention, it is probable there was a Mud-wall formerly, but a Merchant who lately came from thence assures me that there is no part of the Wall visible at present. There is an old Castle 'tis true, without Artillery, run to Ruin, which is no more tenable than the Town.

The Streets of *Ispaban* are for the most part Narrow and Cooked, and either exceeding Dirty or Dusty, for scarce any of them are Pav'd, and tho' there are no Coaches or Carts, yet all People of any Fashion riding through them with great Trains of Servants, renders the Passage not very pleasant.

There are however some very fine Squares in the Town, particularly the Royal Square, or *Meydan*, into which there opens two of the Palace Gates. On the sides of this Square, which is one third of a Mile in length, and more than half as much in breadth, are Buildings much like the *New-Exchange* in the *Strand*, with Shops on both sides, where every particular Trade has a quarter assign'd, and there is a second Story where the Mechanics have their working Shops. There seems

The Roy-
al Meydan.

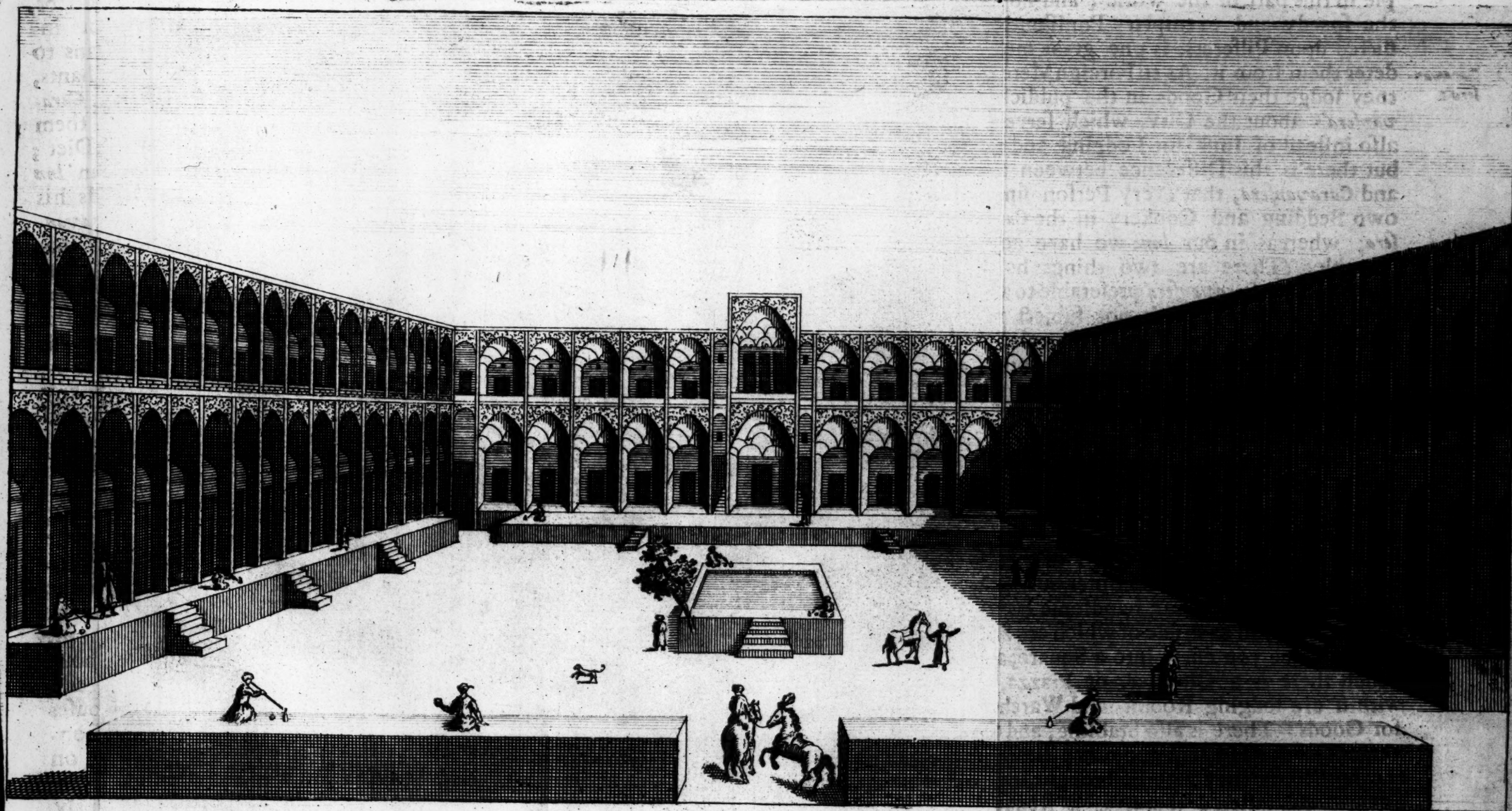
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to be little difference between these Exchanges and ours, but that those of *Ispahan* have no Windows, but great Openings at proper Distances to let in the Light, and People ride through them as along the Streets. In the middle of the Square there is a Market for Horses and Cattle, and all manner of Goods and Eatables are expos'd to Sale; tho' the great *Shaw Abbas*, who built the Square, design'd it for Manly Exercises, and particularly those of Horsemanship, and handling the Bow and Launce, at which no People are more dexterous than the *Persians*. On that side of the Square next the Palace there is a fine row of Trees planted, and a handsome Basen of Water, and some great Brass Guns which were taken from the *Portuguese* at *Ormuz*, serve to make a show. There stands a great Mosque at the South end of the Square, and another Mosque on the East side, over against the great Gate of the Palace, several Streets in *Ispahan* are cover'd and arch'd over, which makes them pretty dark, and this seems to be peculiar to the *Persian* Towns. In the *Indies*, 'tis true, the Tradesmen have little Piazza's before their Houses, where they expose their Goods to Sale, but then there are wide Streets before them; but here in some Places there is no other Street but these cover'd ways through which People ride. Another thing they seem to be particular in, is, that their Houses and Shops are never in the same Place, and 'tis a common thing for a Tradesman to go half a Mile in a Morning to the *Bazar*, or Market-Place, where his Shop is; and in the Night time they Lock up their valuable Goods in Chests and Counters, and the rest they leave pack'd up, sometimes in the open Square, and it is very

rare

*Caravan-
sera's.*

rare any thing is lost, so careful are the Watch appointed to Guard their Market-Places, or so very little given to Thieving are the People in this part of the World ; and no doubt, the speedy and exemplary Punishments inflicted upon Pilferers, is one great means to deter them from it. As to Foreign Merchants, they lodge their Goods in the publick *Caravansera's* about the City, which serve them also instead of Inns for Lodging and Diet ; but there is this Difference between an *Inn* and *Caravansera*, that every Person finds his own Bedding and Cookery in the *Caravansera*, whereas in our *Inns* we have not that Trouble. There are two things however that renders a *Caravansera* preferable to an *Inn* ; One is, that a Person is not subject to the Extortions of an Inn-Keeper, but buys his Provision at the best Hand ; and the other is, that let the Merchant take up never so many Rooms he shall not be disturb'd in them, and pays but a Trifle for his Warehouse or Lodgings, and upon the Road he pays nothing. There are not it seems less than 1500 hundred of these publick *Caravansera's* in *Ispahan*, which have been built by Charitable People for the use of Strangers : Most of them are built after one Model, and differ only in the Dimensions. There is a handsome Portal at the Entrance, on each side of which are Shops, from whence you enter into a Square, about which there is a Cloyster, or Piazza, and within are lodging Rooms and Warehouses for Goods : There is also Stabling, and Conveniencies for Horses, and other Beasts, on the outside, or they may be brought into the Square and fasten'd there, as is frequently done upon the Road, where there is danger of Robbers.



A Persian Caravanserai

Robbers. As to Taverns there are none at *Isfahan*, there Religion prohibiting Wine. However, some of the *Persians* will Drink pretty plentifully in Private. There are very handsome Coffee-Houses in the principal Parts of the Town, where People meet and talk Politicks, tho' they have no Printed Papers in them, and there we meet with some Amusements peculiar to the Country, as the Harangues of their Poets, Historians and Priests, who hold Forth and get a Crowd about them, as Doctor *Byfield*, of comical Memory, us'd to do in the Coffee-Houses about the *Exchange* and *Temple-Bar*, and it seems they expect a small Present from their Audience for their Instructions.

The Buildings of the Palace, with the Gardens belonging to it, take up above a League in Compass. The two Gates which come up to the Royal *Meydan* or Square, are one of them call'd *Alicapi*, and the other *Doulet Cuna*: Over one of them is a Gallery, where the *Sophi* us'd to sit and see Martial Exercises perform'd on Horseback. No part of the Palace where the Court resides comes up to the Royal Square, but having enter'd the principal Gate, there is a Hall or Court on the left Hand, where the Vizier and other Judges administer Justice on certain Days, and on the Right are Rooms where Offenders are allow'd to take Sanctuary. From hence to the Hall, where the King usually gives Audience, is a handsome Walk: It is a long Room, well Painted and Gilded, and supported by forty Pillars: It is divided into three Parts, one a Step higher than the other, on which the great Officers stand according to their Rank. As to Hereditary Nobility there is

is no such thing in *Persia*. On the third Ascend is the Royal Throne, rais'd about a Foot and a half above the Floor, and about eight Feet square, on which is spread a rich Carpet, here the King sits Cross-legg'd upon solemn Occasions, having a Brocade Cushion under him, and another at his Back; as to the rest of the Apartments of the Palace, and particularly the *Haram*, or Womens Apartment, neither Foreigners or Natives can give an exact Description of them, none being permitted to enter but the *Eunuchs*: But in general I understand, that they consist in separate Pleasure-Houses dispers'd about the Gardens, much of the same Form with the Houses first describ'd; and that their great Beauty consists in the fine Walks, Fountains, and Cascades about them: Beyond the Gardens his Majesty has a large Park Wall'd in, where the Ladies Hunt, and take their Pleasure with the Prince.

In this City are above a hundred and fifty *Mahometan* Mosques, or Temples, cover'd with *Domes* or *Cupolas*, which appearing through the Trees that are Planted almost all over the Town in the Streets and Gardens, affords a noble Prospect, but the common Buildings are so low that they are hardly discern'd by one who takes a View of the Town on the outside.

Mosques. All Christians being prohibited to enter their Mosques, or even to come within their Courts under severe Penalties, it is not easy to meet with a particular Description of them. However, some Travellers tell us, they have taken a View of them in Disguise, and particularly of the great Mosque in *Ispahan*, by way

way of Eminence call'd the King's, or because it was Built by one of their Kings.

There is a Gate which leads to this Mosque cover'd with Silver Plates: Through this you proceed to a Court with a Piazza or Cloyster on each side, where the Priests lodge who belong to the Mosque. Opposite to the great Gate are three large Doors which open into it: The five Isles the Mosque is compos'd of, are beautified with Gold and Azure: In the middle is the Cupola, supported by four great square Pillars: The Isles on the sides are lower than that in the middle, and born up by thick Columns of Free-Stone, two great Windows towards the Top of the middle Isle gives Light to the whole Mosque: On the left Hand towards the middle, stands a kind of a Pulpit with stone Steps to go up to it: The Bricks and Tiles on the outside of the Building are Painted with various Colours after the manner of *Persia*, and the Floor of the Mosque is cover'd with Carpets, all People putting off their Shooes as they enter it: There are no Seats, or Pews, as in the Christian Temples, or any kind of Imagery or Pictures.

Another *English* Gentleman gives us this Account of the Mosque at the South end of the Royal *Meydan*: The outside he says is Stone, and the Form round it is divided into Isles, and the Walls lin'd fifteen Foot high with white polish'd Marble, and in the middle of the Square before the Mosque is a large Bason where they Wash themselves before they enter the Temple: The Mosques have most of them *Cupola's* with Steeples or Towers whither the *Molla's* go up to Summon

Y y

the

the People to their Devotions, making no use of Bells.

The numerous *Hummums*, or *Bagnio's* in this City, are another Subject of the Travelers Admiration, some of these are square Buildings, but most of them Globular. The Stone of which they are Built is usually White, and well Polish'd, the Tops are cover'd with Tiles painted Blue. The insides are divided into many Cells, or Chambers, some for Pleasure, and others for Sweating; and the Floors are laid with black and white Marble. The *Persians* bath almost every Day, looking upon it to be extremely Healthful, and an effectual Remedy for Colds or Aches, and many other Distempers.

Charbag.

But what is admired as much by Foreigners as any thing about *Ispahan*, is the *Charbag*, being a Walk above a hundred Yards wide, and extending a Mile in length, from the City to the River *Zenderboud*: On each side are Planted double rows of Trees, and in the middle runs a Canal, not continued upon a Level, but at every Furlong distance the Water falls into a large Bason, and forms a *Cascade*, and the sides both of the Canal and Basons are lin'd with hewn Stone, broad enough for several Men to Walk a Breast upon them. On each side of this Walk are the Royal Gardens, and those of the great Men, with Pleasure-Houses at small Distances, and all together form as agreeable a Prospect as can be imagin'd.

At the end of this Walk is a Bridge over the River *Zenderboud*, which leads to the Town of *Fulpha*, there are also two other Bridges, one on the Right, and the other to the Left, by which the Neighbouring Villages

ges have a Communication with the City, and which most of our Travellers are pleas'd to call its Suburbs, tho' they are distant a Mile from *Ispahan*, and on the other side the River.

These Bridges are taken Notice of for the Bridges. oddness of the Architecture, for it seems on each side, both above and below, are arched Passages, through which People Ride, and Walk, from one end of the Bridge to the other, as in the cover'd Streets of the City, and at little Distances, there are openings to receive the Light. The Arches of these Bridges are not very high, there being no Vessels to pass under them; for this River is not Navigable any more than the rest of the *Persian* Streams. 'Tis true, in the Spring, on the Melting of the Snows in the Mountains, it makes a pretty good Appearance, being almost as broad as the *Thames* at *London*, but at the latter end of the Summer the Channel is exceeding narrow and shallow; inso-much that there is not Water enough for the Gardens which belong to the City: to supply the Want whereof, they have abundance of Wells about *Ispahan* of very good Water for all uses.

On the South side of the River *Zender-julpha* boud stands the Town of *Fulpha*, being inhabited by a Colony of *Armenians*, transplanted hither by the great *Shaw Abbas*. This Town is about two Miles in length, and not much less in breadth, being for the most part better Built, and the Streets wider than those of *Ispahan*; but the Trees that are Planted in the Streets, and the large Gardens they have about their Houses, make it appear more like a Country Village than a Town. There

are *Georgians*, and several other Christians Inhabit here as well as *Armenians*, and there are some Convents of *Europeans*, but no *Mahometans*. This Colony has Flourish'd prodigiously since they were settled here by *Shaw Abbas*, being now the most considerable Merchants in the World, and we meet with them in all Countries of *Asia* and *Europe* almost. The King at first provided them with Stocks to Trade with, and took a Share of their Gains; so that they were little better than the King's Factors: But they now only pay an annual Tax to the Government, and are allow'd to purchase Estates, which is a Privilege no other Christians enjoy.

The *English East-India* Company have a handsome House in *Ispahan* for their Factors, the Model whereof is the same with the House first described, but since the late Civil Wars the Usurpers have so Harrafs'd and Oppress'd them, that the Company have order'd their Servants to retire from thence; they have also withdrawn most of their Servants from *Gombron*, and made *Bossora* (at the Bottom of the Gulph of the same Name) their principal Factory on that side. The Territory of *Bossora* is govern'd by its own Prince, but Tributary to the Grand Seignior, the City stands on the *Tigris*, two days Journey below *Bagdat*.

Schiras.

The City of *Schiras*, or *Sheraz*, as we pronounce it, lies about two Hundred Miles to the Southward of *Ispahan*, in 29 Degrees, 50 m. of N. Latt. and is usually reckon'd the second City of the Kingdom. It is the Capital of the Province of *Fars*, or the antient *Persia*; some will have the Name deriv'd from *Cyrus* the great, their being a Tradition that he

he was Buried there ; others say it is deriv'd from *Sherab*, which in the *Persian* Tongue signifies a Grape, because that Fruit abounds in this Place ; and others from the Word *Sheer*, which signifies Milk ; but as it is not very Material from whence the Name is deriv'd, so I believe it is impossible to determine at this Day. The Town is seated in a pleasant fertile Valley, about twenty Miles in length, and six in breadth, and has a Rivulet running through it, which in the Spring has the Appearance of a large River, and sometimes encreases to such a Torrent as to bear down the Houses in its way ; but in the Summer is almost dry. There are no Walls about the Place, nor does it contain above four thousand Houses at present : The Compass of it is reckon'd to be about seven Miles, but then it is to be consider'd, that much the greatest part of this Space is Gardens. The publick Buildings taken Notice of, are the Viceroy's Palace, the Mosques, Bagnio's, the vaulted Streets, and *Caravanserai's*, which being of the same Model as those of *Ispahan*, do not need a particular Description here, only 'tis observable, that they let most of their Buildings run to Ruin, as in other Towns of *Persia* : Every Generation choosing to Build new Houses, rather than use those of their Ancestors. It is remark'd also that there is no Place where the *Mahometans* Superstition prevails more than here, there being a Mosque, or Temple to every twenty Houses almost, their *Domes* cover'd with blue varnish'd Tiles, make a pretty Appearance among the Trees : Here is also a College, where the liberal Arts are Studied, of which I shall say more under the Head of Learning.

The

The Streets of *Sheraz* are for the most part narrow and dusty, but there are some broad ones with Canals, and Basons fac'd with Stone: But what *Sheraz* is most remarkable for, is the fine Gardens and Vineyards about it. The Cypres Trees, of which their Walks are chiefly compos'd, are the tallest and largest that are any where to be found, and grow in a pyramidical Form, intermix'd with these are several broad spreading Trees, and all manner of Fruits, as *Pomegranets*, *Oranges*, *Lemons*, *Cherries*, *Pears*, *Apricots*, *Dates*, &c. None of these Planted against Walls, as with us, but standing in the Allies, and sometimes Irregularly, as in a Wilderness. They have also abundance of sweet Flowers of various Colours, but not planted in that regular Order as in the Gardens of *Europe*. Their Vineyards and Wines are preferable to any in *Persia*, and the Canals, Cascades, Fountains, and Pleasure-Houses in their Gardens are not at all Inferiour to those of *Ispahan*. The King's Garden here is no less than two thousand paces square, and surrounded with a Wall fourteen Foot high, but of late Years the Gardens, as well as the Buildings of *Sheraz*, have been pretty much neglected.

The
Ruins of
Persepolis.

Thirty Miles to the North East of *Sheraz*, are found the noblest Ruins of an antient Palace or Temple, that are now to be seen on the Face of the Earth: Even *Rome* it self, as 'tis said, has nothing comparable to these venerable Remains of Antiquity. The place at this Day is call'd *Chilmanar*, or 40 Pillars.

Mr. *Herbert* says, it was Built upon a Mountain of dark colour'd Marble, and the Steps hew'd out of the solid Rock; but others who have view'd it more narrowly since, observe that the Steps are compos'd of large Stones,
fifteen

fifteen or sixteen Foot in length, and of such a thickness, that six or seven Steps are cut out of one Stone, the whole being so Artificially join'd that they appear to be but one Piece, which might easily occasion Mr. *Herberts* to mistake.

It is seated at the North East end of that spacious Plain, where *Persepolis* once stood, and generally held to be part of the Palace of *Darius*, who was conquer'd by *Alexander* the Great. The Front of this Palace stood towards the West, and was about five hundred Paces in length, the whole taking up near three-score Acres of Ground. The Ascent to it is by ninety five Steps, thirty Feet in length, and twenty Inches broad, but not more than three Inches deep, so that a Horse may easily go up or down them. The Stair Case divides as you ascend, one Branch winding to the Right, and the other to the Left, each having a Wall on one side, and a Marble Baluster on the other, afterwards both Branches turn again, and end at a square landing Place, from whence you go into a *Portico* of white Marble twenty Foot wide. On it are carv'd in *Bass relieve* two Beasts as big as *Elephants*, but their Bodies like Horses, and the Feet, and Tales of *Oxen*. Ten Foot farther stand two fluted Columns of whitish Stone, about sixty Foot high, besides their Capitals and Bases, and as thick as three Men can Fathom: A little farther stand two other Pillasters, carv'd like the first, only that the Beasts on the latter have Wings, and Mens Heads. Beyond this Portal, or Hall, is such another double Stair Case, leading to the upper Rooms twenty five Foot broad, but incomparably more Beautiful than the former; for on its Walls are carv'd in *Bass relieve* a
kind

kind of Triumph, consisting of a great Train of People in distinct Companies, carrying some Banners, and others Offerings, and after all comes a Chariot drawn by several Horses, with a little Altar upon it, from whence the Fire seems to ascend. On the other side are carv'd Wild Beasts fighting, and among others a Lion and a Bull are cut with great exactness, and so hard is the Stone, that to this Day the most curious part of the Workmanship is preserv'd.

On the Top of the second Stair Case is a square Place, which has been surrounded with Columns, whereof seventeen only are now standing, but there are a hundred Pedestals: Those that are left are of red and white Marble fluted, some of them sixty, and others seventy Foot high, and twelve of them near three Fathom round. These some Antiquaries imagine supported the Temple of the Sun. On the same Floor, near those Columns is a place fifty Foot square, enclosed with Walls six or seven Foot thick, of a much finer Marble than any that has been yet mentioned, and so wonderfully carv'd, that it would take up several Days to View all the Figures: Which way soever a Man turns himself in this second Floor, their appear Figures cut in *Bass* and *half Relieve*. Here you see Men Fighting with Lions, and in another place a Man holding a Unicorn by the Horn, in a third, you see the Figures of Giants, and in a fourth, a Prince giving Audience to his People, or Ambassadors, and Numberless other Scenes. Here are also abundance of Inscriptions, in lasting Characters, which have been transcrib'd, and brought into *Europe*, but none of them understood at
this

this Day by the Learned, any more than they are by the People of the Country : This Glorious Palace or Temple, with the whole City of *Persepolis*, the Noblest and Wealthiest City in the World was burnt to the Ground by *Alexander* the Great, about the Year of the World 3724. at the Persuasion of *Lais* the *Athenian* Harlot, 'tis said, in Revenge for the Towns the *Persian* Emperors had destroy'd in *Greece*.

The next Town I shall describe is *Gorn-Gombroon*. *Gombroon*, being a Port the most resorted to of any in the *Persian* Dominions, and where the *English* East-India Company have had a Factory above these hundred Years: They are indeed entituled to half the Customs of this Place, by Virtue of the Treaty already mention'd, in consideration of their assisting *Shaw Abbas* to reduce *Ormuz*; but of late Years they have receiv'd the annual Sum of 1000 *Tomans*, or 3333 *l.* 6 *s.* 8 *d.* in lieu of it. After the Conquest of that Island *Gombroon* receiv'd the Name of *Bander-Abassi*, which signifies the Port of *Abass*, that Prince removing the Trade hither; and give me leave to observe once for all, that in *Persia*, and some other Kingdoms to the Eastward of it, a Port is called *Bander*, and the chief Officer of the Port the *Shaw Bander*.

Gombroon is Situate in 27 degrees, 30 m. N. Latt. about three hundred Miles from *Schiras*. It is two or three Miles in compass, and stands on a level Ground close to the Sea; the Country almost every way rising insensibly for some Miles, without any considerable Hill, except towards the North: Near this Town is the narrowest part of the Gulph of *Persia*, or *Bossora*. The Coast of *Arabia* lying

ing opposite to it, at about ten Leagues distance, but it does not seem to be farther over than from *Dover* to *Calais*: Besides the Natives, it is Inhabited by *English*, *Dutch*, *Portuguese*, *Arabs*, *Jews*, *Armenians*, *Banians*, and several other Nations, of which the *Armenians* and *Banians* are much the greatest Merchants. It has a Wall towards the Land, but in a ruinous condition, and towards the Sea there are three small Forts, mounted with five Guns each, and a Platform of Eight. There is also a Castle mounted with five and thirty Guns for the Security of the Road. The Houses in many of the Streets are tumbling down, the People having the same Humour here as in other parts of *Persia*, to let those of their Ancestors drop, and erect new ones for themselves, in which it seems there is something of Superstition, for if the Person who inhabited a House before was in their Opinion unhappy, they are apprehensive that the like ill-Fortune will attend the Person who succeeds him.

The best Houses are built of Stone, brought from the Islands of *Kishmee*, or *Larrak*, but they are generally of Bricks hardned in the Sun. They have sometimes two Stories, and a Wooden Contrivance on the Top of the House, to strike the Wind down into the lower Rooms. These Machines are about ten Foot high, and at a Distance look like little Towers. The Houses belonging to the *English* and *Dutch* East-India Companies are as well built as most in the Town; but the *English* Factors, as has been hinted already, are removed most of them to *Boffora*, at the bottom of the Gulph in the *Turkish* Territories.

Tauris.

The next Town I shall take Notice of is *Tauris*, situate in 38 degrees odd minutes, N.

Latt.

Latt. supposed to be the antient *Ecbatana*. It is called by the *Turks* and *Persians* *Tabriz*, and was the Metropolis of *Media*. *Diodorus Siculus* is of Opinion it was founded by *Semiramis*, who with incredible Labour brought the Water thither from the Mountain *Orontes*, a Branch of *Taurus*; while *Josephus* assures us, that it was built, or at least a Royal Palace in it, by the Prophet *Daniel*. It was formerly best known by the Name of *Ecbatana*, and was then in its greatest Splendor. The Antients observe that it was 15 Miles about, and had Walls seventy Cubits high, and fifty broad, with many noble Palaces, but there is now little or nothing remaining, either of the Walls or Palaces. However, *Tauris* is still a considerable Town, being about five Miles in Circuit, Populous, and a Place of very great Trade, but not near so Populous as some late Accounts have made it. If the Inhabitants, Men, Women, and Children, amount to Fourscore Thousand, it is as much as they can, notwithstanding our common News-Writers have lately found two hundred thousand Men in this City capable of bearing Arms: Nor has there, during the late Civil War, I may very safely affirm, been an Army rais'd of forty thousand Men, either by the Prince, or the Usurper: And I question whether both of them together have ever had so great a Force in the Field at once.

Tauris, like most other Cities in *Persia*, stands in a Plain surrounded by Mountains, from whence there falls a small Stream, which runs through the middle of it; but on the melting of the Snows it is encreas'd into a mighty Torrent. Here are several Noble *Meydans*, or Squares, one of them almost equal to

The Present State

the Royal *Meydan* of *Ispahan*: They have also their cover'd Streets, or Exchanges, where a-bundance of rich Merchandize is expos'd to Sale, and their Mosques, and Bagnio's are much after the Model of those in other Cities already describ'd.

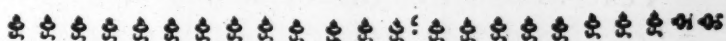
The City of *Tauris* has often chang'd its Master, sometimes the *Turk*, and at others the *Persian* has possess'd it: But as the Citizens always seem most inclin'd to the *Persians*, the *Turks* have several times burnt and plundered it in a dreadful manner: But the great *Shaw Abbas*, somewhat above a hundred Years ago, drove the *Turks* out of this part of *Persia*, from which time *Tauris* remain'd in the peaceable Possession of the *Persians* till last Summer, when the *Turks* surpriz'd that City again, exercising their usual Cruelties on the miserable Inhabitants. *Tauris* stands about four hundred Miles to the Northward of *Ispahan*, which the *Caravans* usually Travel in four and twenty Days.

From the Towns and Buildings already describ'd, it will be easy to form a Judgment of the rest; I shall mention therefore but one City more, and that is *Teflis*, before I proceed to another Head.

Teflis.

Teflis, as has been observ'd already, is the Capital City of *Georgia*, but under the Dominion of the *Persians*, and Inhabited chiefly by Christians: Insomuch that 'tis said, there is not one *Mahometan* Mosque in the Place, except that of the Castle, tho' there are no less than 14 Christian Churches. It is situated in 44 deg. of N. Latt. on the River *Kur*, or *Cyrus*, at the Foot of a Mountain: It is not of a very large Extent, but elegantly Built. On the South side, on the Declivity
of

of the Mountain stands the Castle, once a Place of Strength, but hardly Tenable at present, and will probably soon fall into the Hands of the *Turk*, or *Muscovite*, if they be not possess'd of it already. It is a Bishop's See, and has a handsome Cathedral, built in form of a Cross. The other Churches belong partly to the *Georgians*, and partly to the *Armenians*. These as well as the other publick Buildings are built of Stone, as their *Bazars*, *Caravansera's*, *Bagnio's*, &c. which are after the same Model with those in other Towns of *Persia*.



C H A P. III.

Treats of the Genius and Temper, the Stature, Complexion, Shape and Habits of the Persians; with their Food, Liquors, Entertainments, Diversions and Ceremonies; and of their Roads, Travelling and Carriages.

THE *Persians* are generally acknowledged *Genius*, to be Men of bright Parts, and abundance of Vivacity, fond of Glory, and to excell their Neighbours of *India* in point of Courage, insomuch that the *Mogul* prefers them to the greatest Posts, both in his Court and Army, as has been shown already in Treating of that Country; and as they were observ'd antiently to be of all Men the most Civil and Obliging, they retain the same Disposition to this Day; especially towards Foreigners, who much admire their Hospitality and Benevolence: They are far from being guilty of that brutish Behaviour towards

wards Christians, as the *Turks* are: What they seem to be most justly and universally charg'd with, is their Vanity and Profuseness in their Cloaths, their Equipages, and Number of Servants. As to Voluptuousness in eating and drinking, this does not appear to me to be their Vice, at least we are much more Guilty of it in *Europe*; for the greatest part of their Food is Rice, and Fruits, and Garden Stuff: They have not any great variety of Flesh, neither have they many ways of Dressing it: *Pilo* seems to be the standing Dish, even among those of the best Quality. And as for strong Liquors, tho' they Drink them now and then by stealth, Drunkenness is very far from being common here; Liquor is never forc'd, and every Man may retire from an Entertainment without Ceremony, when he sees fit, without a Breach of good Manners.

Another Charge against the *Persians* is, that they are much addicted to Women; and the Proof which is brought for it is, that they have several Wives and Concubines; but whether any other People would not have as many, if their Laws permitted them, is a Question, especially if they were taught as the *Mahometans* are, that the Enjoyment of Women will constitute a great part of their Happiness in the next World, as well as this. Surely those Nations may with more Reason be charg'd with Lasciviousness, who break through all Restraints, Civil and Religious, and fly at the whole Sex, even the Wives and Daughters of their most intimate Friends and Acquaintance. But if it be true, that the *Persians* admire Boys, and that every great Man has his *Ganymede*, this indeed they are

are justly to be detested for; however this seems to intimate that they have less Respect for the fair Sex than they ought, and contradicts the former Charge. But to proceed, no People, 'tis said, have a greater Genius for Poetry, insomuch that there is not a Festival or Entertainment made, but a Poet is introduc'd, and desir'd to oblige the Company with his Compositions; and these Gentlemen are often found with a Crowd about them in Coffee-Houses, and other publick Places of Resort.

The *Persians* are by some People look'd upon to be very Covetous; but by this they must mean Covetous in getting; for as to keeping and hoarding up Money, they are generally absolv'd from it. They only get that they may spend, and when they have furnish'd themselves with an Equipage, House and Gardens, suitable to their mind; they rather lay out their Money in building *Caravansera's*, *Mosque's*, and on other publick Occasions, than let their Money lye by them; insomuch that some Travellers observe, that there are no People in the World that take less thought for to Morrow. A Man who happens to have eight or ten Thousand Pounds befall him, shall in a few Weeks lay it out in purchasing Wives and Slaves, Cloathing and Furniture, without considering where he shall meet with a Supply, and in two or three Months after you will see him disposing of them again for Subsistence. This Mr. *Chardin* assures us he has seen a thousand Instances of.

These People, 'tis observ'd, have a great command of their Passions: They are not easily mov'd, and when they are, it never proceeds
to

to a Duel, and very seldom to Blows. The Quarrel generally ends in ill Language, and perhaps some hearty Curses; and to sum up all, they call one another *Jews* or *Christians*.

They are of a very insinuating Address, and a most obliging Behaviour; few *European* Nations are more Polite. And notwithstanding Mr. *Chardin* has branded them with Insincerity and Hypocrisy, I find Gentlemen of very good Credit, who have lately been in the Country assuring us, that they are fair and punctual in their Bargains, and treat Foreigners with much Humanity. That they are meek, peaceable, modest, grateful, generous, Enemies to Fraud, and Courteous and Affable to Christians as well as others.

Stature,
Complex-
ion, &c.

The *Persians* are personable Men, of a good Stature, well Shap'd, clean Limb'd, and of agreeable Features; and in *Georgia*, and the Northern Provinces, of an admirable Complexion: Towards the South they are a little upon the Olive. However, the great Men having had their Wives and Concubines chiefly from *Georgia* and *Circassia* for a hundred Years past, the Breed is very much mended in the Southern Provinces. Their Eyes and their Hair are generally Black, and they wear only one Lock on the Crown of their Heads, like other *Mahometans*, by which they expect *Mahomet* will lift them up to Paradise. As to their Beards, the King, and the great Officers of State, and Soldiery, wear only long Whiskers on the upper Lip, which join'd to a tuft of Hair on the upper part of their Cheeks, grow to a very enormous size, insomuch that some of them, 'tis said, are near half a Foot long. Their *Mollab's*, and Religious



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A Persian of Quality Mounted

from an Original.

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gious People wear their Beards long, only clipping them into Form, and the common People clip their Beards pretty short; but none of the *Persians* suffer any Hair to grow upon their Bodies.

They wear large *Turbants* on their Heads, ^{*Turbants*} some white, and others strip'd with Red, or other Colours, and the great Men have flowers of Gold and Silver woven or work'd in the Cloth. They have also a Skul-Cap under their *Turbant*, and all together does not weigh less than seven or eight Pounds, sometimes a great deal more. Next to their Skins they wear a Shirt (if it may be so call'd) of colour'd Silk or Callicoe, generally Blue, which they seldom or never Wash till 'tis worn out: This Shirt has an open Bosom, but neither Neck or Wristbands, and is made close to the Arm: They have also a Pair of Breeches, or rather Drawers, close before, they reach half down their Legs: Their Stockings are made of Woollen Cloth, but not at all shap'd to the Leg: Over the Shirt they wear a Waistcoat, and upon these a Coat, with close Sleeves, and Buttons and Loops before, tied with a Sash, this is wide at bottom, and hangs like a Bell a little below their Knees; besides this they put on another Coat frequently without Sleeves, the uppermost Coat being shortest; and in the Winter time over all they have another loose Coat, lin'd with Furs: Instead of Shooes they have piqu'd Slippers turn'd up at the Toes, and made of *Turkey* Leather, which are neither ty'd nor buckled; and when they Ride, they have Boots of yellow Leather; their Bridles, Saddles, and Housen, are immoderately fine, being almost cover'd with Gold; the *Housen* is so

large that it almost hides the hinder part of the Horse, and whether on Foot, or on Horse-back, they wear a broad Sword and *Crice* or *Ponyard*. Their Ladies have also, 'tis said, a *Ponyard*.

The Garb of the Women is not very different from that of the Men's, except it be that the Women neither wear *Turbants* on their Heads, or *Sashes* about their Waists, and their Coats, or Vests, reach almost down to their Heels. If ever they go into the Streets, which Women of Quality scarce ever do, they have a white Veil, which covers them from Head to Foot. The Girls wear a stiffen'd Cap upon their Heads, turn'd up like a hunting Cap, with a Herons Feather in it, their Hair being made up in Tresses, and falling down their Backs to a very great Length; and the Quality have Pearls and Jewels, interwoven and mix'd with their Hair. The Marry'd Women comb their Hair back, and having bound it about with a broad Ribbon, or rich *Tiara* set with Jewels, which looks like a Coronet, let the rest of their Hair fall gracefully down their Shoulders, than which there cannot be a more becoming Dress. As for Gloves, neither Men nor Women ever wear them, but their Arms and Fingers are usually full of Rings and Bracelets.

As black Hair is the most common; so it is in most esteem, and the thickest and broadest Eye-brows are thought the finest; the Women if their Eye-brows be not black will colour them, and are pretty much given to Paint their Faces: They rub their Hands and Feet also with an Orange colour'd *Pomatum*. Some will have Feathers stand upright

right in their *Tiara*, and others have a string of Pearls, or precious Stones fastned to it, which hangs down between their Eye-brows: They wear also Jewels in their Ears, and rows of Pearls fall down their Temples as low as the Neck, and in some Provinces bordering on *India*, they have Jewels in their Nostrils, which to the *Europeans* do not seem very becoming, for hanging down to the Mouth it makes them look as if they had hair Lips, but the Ladies of *Ispahan* never wear these Nose Jewels. Their Necklaces are either Gold or Pearl: They fall upon the Bosom, and there always hangs a little golden Box to them, fill'd with most reviving Perfumes.

As the Cloaths both of Men and Women are of the richest flower'd and brocaded Silks, it appears that Dress is no inconsiderable Article in *Persia*, and as here People of mean Fortunes endeavour to vie with the Quality, and will have fine Cloaths tho' they want Food. An ordinary *Turbant*, 'tis said, cannot be purchas'd under ten Pounds, and they frequently give twice as much, and they must have variety of them; least, as our Women say, they should be known by their Cloaths. Their Sashes also are Brocaded, and cost from twenty to a hundred Crowns, and over this they have frequently another of *Camels Hair*, of which the Workmanship is so curious that it seldom costs much less. Those who wear Sables, which they will not be without if they can purchase them, seldom pay less than a hundred Pounds for a close bodied Coat; all this with their rich Furniture and Equipage they have when they ride out (which they do almost every Day, if

they go but a Stones throw) must amount to a vast Sum, and this 'tis observ'd keeps them exceeding Poor. However, as there are no where more handsome personable Men, finer Horses, or richer Equipages to be seen, the *Persians* are allow'd to make as splendid a Figure as any People whatever: Poverty may Prey upon them at home, but they are loaded with Gold and Jewels when they come abroad, and as they have almost always a clear Sun-Shine, and a bright Heaven, these cast a more than ordinary Lustre on their Persons, and their Finery is set off with the greatest Advantage. Our *European* Merchants find themselves under a Necessity of conforming to all these expensive Customs at *Ispahan*, in order to preserve their Credit, and manage their Affairs to advantage, and were it not that they usually acquire Fortunes to support an Equipage, the accustoming themselves to such a gallant Appearance might be of ill Consequence to them when they return home.

Their
Food and
Liquors.

Early in the Morning the *Persians* usually drink a Dish of Coffee. About eleven they go to Dinner, when they eat *Melons*, Fruit, Sweetmeats, Cheese curds or *Milk*, but their principal Meal is in the Evening, when you may depend on a Dish of *Pilo*, which is boil'd Rice well Butter'd and season'd, with a Fowl, a piece of *Mutton* or *Kid* serv'd up with it, they have an excellent way of Boiling their *Rice* all over the East, the Water is perfectly dry'd away by that time the Rice is enough, after which they Season it with Spices, and mix Saffron or *Turmeric* with it, giving it a Yellow, or what other Colour they think fit; but, as has been observ'd

observ'd already, there is very little Variety, either in their Food, or way of Dressing it: If they have a large Joint it is Bak'd instead of Roasting, but their usual way is to cut their Flesh into little slices, and spitting or scuring them together, Roast them over a Charcoal Fire, and whether they Boil or Roast it is always done to Rags, or it would be impossible to pull the Meat to pieces with their Hands, as they do without either Knives or Forks; *Pork* is never eaten here any more than *Veal*, nor do they eat *Hares* or other Animals Prohibited to the *Jews*. *Beef* is eaten but seldom: They do not deal much in *Venison*, Fish or Wild Fowl: They dress only plain Dishes, being Strangers to Hashes, Ragouts, and other Compounds, and seldom have any other Sauce than a slice of *Lemon*, or some Pickles. Bread they have some bak'd in thin Cakes the Moment they use it, but eat much more *Rice*. They use no beaten *Pepper*, only whole, and not abundance of *Salt* in their Seasoning, nor is there any brought to Table: Meat is never Salted up before it is Dress'd, as with us. They usually kill their Meat and Fowls the same Day they use them, and set by nothing till the next to be eaten Cold. They sit down cross Leg'd at their Meals, and a Cloth is spread upon the Carpet. Then some Person who has the Provision before him, distributes *Rice* and Flesh to the Company. They use no Spoons, except for Soop and Liquids, but take up their *Rice* by Handfuls, like the People of *India*. They seldom sit above half an Hour at Table. They Wash both before and after their Meals, making use of their Handkerchiefs to wipe on instead of a Towel. The common

mon People of *Ispahan* seldom dress their Food at Home, but when they have shut up their Shops of an Evening go away to the Cooks, of which there are great Numbers in that City, and buy *Pilo* for their Families. The Cooks have Kettles, or Coppers fix'd in Brickwork in their Shops, and Stoves, over which they Dress most of their Meat, making scarce any use of Chimney's. It is remarkable of the *Persians*, that they are so far from shutting their Doors at their Meals, that they invite every one to Eat with them who happens to come to their Houses then: They to this Day remember the Hospitality of *Abraham*, and observe that if he had not been of that hospitable Temper, he probably had mis'd of the Honour of entertaing three Angels: And as has been observ'd, they set by nothing, but if any Meat is left they give it to the Poor.

When a Person makes an Entertainment, it is usually a Supper, notwithstanding which the Guests generally come at 9 or 10 in the Morning, and spend the whole Day at the Place they are invited to. They Discourse, they Smoak, eat Sweatmeats and pass away the time with a thousand Amusements; sometimes they hear heroick Poems repeated in Honour of their Prince, sometimes the Singing Women are introduc'd, who Sing, and Dance, and Play, and show a thousand antick Tricks to divert the Company, and if any of the Guests are dispos'd to withdraw with any of those dancing Girls, they are shown into a private Room, and when they return no Body takes any Notice of it. When Supper is serv'd up, the Son, or some Relation of the Master of the House takes the Management
of

of the Feast upon him, and helps the Guests to their Meat: They generally provide a Variety of Sherbet on these Occasions, their usual Drink being nothing but fair Water; and even this it seems they Drink with Ice, it is the Employment therefore of abundance of People about *Ispahan* in the Winter Season to heap vast Quantities of Ice together, and keep it in Repositories under Ground all the Summer, when they Sell it to great Advantage.

Wine, as has been intimated already, is made in several Provinces of *Persia*, but the *Armenians*, and other Christians drink the greatest Share of it. The Officers of the Soldiery will indeed sometimes indulge in this Liquor, and other People drink it as they pretend for their Health, but that is not common, much the greatest part of it is Transported to the Neighbouring Countries, or drank by the Christians who are dispers'd through the *Persian* Dominions. But those who abstain from *Rice* out of Conscience, because it is prohibited by Law, raise their Spirits, however, with *Opium*, *Bang* Poppy-Seed, and other intoxicating Ingredients: Mankind seem generally to confess that they cannot sustain the Cares and Inquietudes of Life, without some such Expedient: What is *Tobacco*, so universally taken, but an Opiate which Lulls Men into a pleasing Dream? It is not the smell or taste sure that we are enamour'd with. To proceed, the *Persians*, like other Eastern Nations, take Pills of *Opium*, which some of them gradually encrease to such a Dose as would destroy half a dozen *Europeans*. Within an Hour after they have taken the Pill it begins to Operate, and a thousand pleasant

pleasant Scenes present themselves to their Imagination, they Laugh, and Sing, and say abundance of humorous things, like Men Intoxicated with Wine; but after the Effect of it is gone off, they find their Spirits exhausted and grow Pensive and Melancholy till they repeat the Dose again; and some, we are told, have made it so necessary to them that they cannot live without it. There is also a Decoction of the Seed of *Poppies* sold in most Cities of *Persia*; and in these Houses you will see People eating and talking as ridiculously as Men usually do when they are Drunk: As long as they keep to the Letter of the Law, and abstain from Wine, it is no matter how much they disorder themselves, they think they shall never be accountable for that; when if there was any Reason in Prohibiting the use of Wine, it must be to prevent People's playing the Fool, and destroying their Healths, which we see done as effectually by an Opiate.

Their
Exercises.

As the *Parthians* have for many Ages been Famous for the use of the Bow and their Horsemanship, so there are no Exercises at this Day, which the young Gentlemen of that Province, and indeed of *Persia* in general, endeavour more diligently to accomplish themselves in. Their greatest Kings have thought fit to come into the *Meydan*, before the Palace, at certain times every Week, to be Witnesses of the Address and Activity of their Subjects, and frequently themselves contended for the Prize.

They begin with teaching the young Pupil to bend the Bow, first a Weaker, and then a Stronger; afterwards he is taught to Shoot forwards, backwards, sideways, and almost

most in every Posture: They are exercised for some time in Shooting upwards into the Air, to see which of them can Shoot highest, after this they bring them to Shoot at a Mark, and to deliver their Arrows steadily without shaking. The Arrows for these Exercises have blunt Iron Heads, but those for Service are shap'd like the Point of a Spear.

The next thing they teach their Pupil is to mount a Horse cleverly, to have a good Seat, to Gallop with a loose Rein, to stop short, and turn swiftly to the Right or Left, upon the least Signal, without being disorder'd in the Saddle. They teach them also to Play at a Game almost like Bandy on Horseback; every Gentleman has a short Bat in his Hand, and a Ball being thrown amongst them they Ride after it, and stooping almost to the Ground strike it in a full Career, and he who strikes it ofteneft before it comes to the end of the Mall wins the Prize. They are Taught also to manage the Sabre, or back Sword, and to throw the Launce: The Staff they throw by way of Exercise, is without Iron and about five Foot long, and with these they engage on Horseback, and tho' there be no Spear at the end, frequently give one another very dangerous Wounds. When they have gone thro' their Exercises, they are permitted to Shoot for the Prize in the Royal *Meydan* before the King and Court. In this Square is Erected a high Pole, like the Mast of a Ship, and upon it is set a Cup, sometimes of Massy Gold, especially if the King, and great Officers design to Shoot at it, as they frequently did, till the last unactive Reign. Those who contend

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for

for the Prize, ride full Gallop with their Bows and Arrows in their Hands, and when they are got a little beyond the Pole, without stopping or turning their Horses, they bend themselves backward either to the Right or Left, and let fly their Arrows at the Cup, and he who brings it down gains abundance of Honour. No wonder therefore the *Persian* Troops have been as much dreaded, when they Retreat, as when they charge; possibly as they are thus constantly Practis'd in Shootings backwards, they may take their Aim better this way, than any other.

Rural
Sports.

Thus much for their Martial Exercises; as to Rural Sports, their manner of Hunting, or rather Coursing, seems as particular as the other. They have Grey-hounds it seems much like our *Irish* Grey-hounds, but the Stags and Antelopes they Course are so very fleet, that the Dogs cannot come up with them without the Assistance of their Hawks: Of these they have various kinds brought from *Circassia*, *Muscovy*, and the Northern part of the Empire: These Hawks are Taught not only to fly at Partridges, Quails, Rabbits, Hares, &c. but even at Deer and Wild Beasts; and to bring them up to it, they take the Skin of one of these Beasts, and having stuff'd it out, fasten a piece of Flesh on the Head of it, with which they Feed the Hawk, drawing the stuff'd Skin along upon Wheels at the same time to use them to fix themselves on the Head while it moves. When they have us'd the young Hawk to this for some time, they carry him to the Sport with some old stanch Hawk that is us'd to the Game: The Dogs being let go, the Hawks are soon after thrown off, who fasten upon the



the Nose of the Deer, and striking their Talons into his Flesh, keep beating their Wings about his Head, that he cannot see his way and gives Opportunity to the Dogs to come up and Seize him: The Gentlemen usually carry a little Kettle Drum at their Saddle-Bow to call off their Hawks; some of them 'tis said have formerly been Taught to fly at Men. Mr. *Chardin* tells us, that the Governor of *Tauris*, whom he was particularly acquainted with, us'd to divert himself with this Sport, not sparing his Friends sometimes; that one Day he let his Hawks fly at a Gentleman, and they tore his Face and Eyes in that manner that he died of it, which the King being acquainted with, resented it so far that he turn'd out the Governor.

When the King, or the great *Omrabs* go a Hunting, the Country People for ten or fifteen Leagues round are order'd to drive all the Wild Beasts, and Game, into a certain Place, which is surrounded with strong Nets and Fences, and when they have thus enclosed them, every one of the Company shoots at which he pleases, and they make a terrible Slaughter of them; there are often several Hundred kill'd at one of these Hunting Matches, but they usually stay till the Man of the best Quality in the Field comes up and discharges an Arrow, after which every one discharges as fast as he can, there being generally a strange medley of Deer, Antilopes, wild Hogs, Wolves, Foxes, Hares, &c. all drove in a crowd together. As for Hounds, and Hunting by the Scent, they know nothing of it, and indeed their Country seems to be too dry for this kind of Sport, if they had Dogs which were fit for it: But

they frequently bring up the Leopards and Panthers to Hunt the Game, or rather surprize it; for they creep from one Cover to another, till they can jump upon their Prey, as a Cat does upon a Mouse, but never run after it in a continued Course.

Gaming. As to Gaming, the *Persians* are not much addicted to it, and some of the most Scrupulous look upon the Games of Chance to be unlawful: However, there are those who Play at Cards, Dice, Tables, Chesse, and other Games not in use amongst us. The King, and People of Quality also divert themselves with the Fights of Wild Beasts sometimes, as is Practis'd in *India*. As to their Juglers, Tumblers, and Rope-Dancers, with which the common People amuse themselves in *Persia*, it is not worth taking up our Readers time with the Rehearsal of their Tricks, especially since ours in *Europe* do not seem to fall any thing short of them at present.

Salutations. The usual Salute in this Country is by bowing the Body a little, and clapping the right Hand to their Breast, but they never stir their Cap or *Turbant*: Before the King, the Viceroy of Provinces, and other great Men, they Bow their Faces three times to the Ground when they approach them. As to *Europeans*, if they are not Cloath'd in the *Persian* Dress, they expect their Hats and the same Reverence they shew to Men of Quality in their own Country.

Upon any occasion of Mourning, or Rejoicing, the *Persians* don't fail to visit one another, and People of Condition always expect the Compliments of their Dependants on such Occasions. They are introduc'd into a large Hall, where Coffee, and Tobacco is
ser

set before them, with which they amuse themselves till the great Man appears, as soon as they see him every Man rises up and stands in his Place, having bow'd to them, as he passes by every one bows much lower to him again; and after he has taken his Seat, he makes a Sign to the Company to sit. If the Master of the House be already in his Hall, the Visiter comes in softly, and stepping to the next vacant Place, stands Gravely with his Feet close together, and his Hands a cross till the Master of House beckons to him to sit down: But if a Person receives a visit from his Superior, he rises as soon as he sees him, and meets him half way, and sometimes receives him at the Gate, if he has Notice of his coming; and in short, the Respect shewn is generally proportionable to the Quality of the Person, as it is with us; but they differ from us in this, that they Place those on the left Hand for whom they have the greatest Respect. They sit cross Leg'd themselves, yet they have frequently Stools brought for *Europeans* of Quality who visit them.

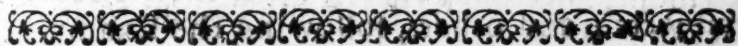
There are no Wheel Carriages in this Travel-Country, but all People Travel upon Camels, ^{ing and} Horses, Mules, or Asses. The Women, ^{Carriages.} who are to be conceal'd as much as possible, are put into a square wooden Machine, of which they hang one on each side of a Camel, they are about three Foot deep, and just large enough for one to sit down in, and over Head are three or four Hoops, like those which support the Tilt of a Waggon, with a Cloth thrown over them. Their Asses it seems are much larger, and nimbler than ours, and will Trot ten Miles at a pretty good Rate; but they are very Obstinate, and unlucky,

lucky, and frequently throw their Riders. People usually Travel in this Country with the *Caravan*, consisting of four or five hundred Camels, besides other Beasts, and there is no Place where they Travel with greater Security, and less Expence, there being *Caravansera's* at proper Distances, where they have their Lodging *Gratis*, and purchase Provision at the best Hand, and though the Roads are frequently steep and Mountainous, yet such care is taken in laying Bridges, and Causeways, and to level and enlarge the ways, that a Traveller seldom meets with any Difficulties but what are easily surmounted. Here are no general Posts, but if any Person has Letters to send, he dispatches a *Shatir*, or Footman with them on purpose, who will Travel a thousand Miles in eighteen or twenty Days, and not ask more than twenty Pence, or two Shillings a Day for his Trouble: They carry with them a Bottle of Water, and a little Bag of Provision, which serves them thirty or forty Hours: They generally leave the high Road, and cross over the Country the nearest way. There are Families which make this their only Employment, and breed their Children up to it, practising them to Run from their Infancy.

Shatirs
or Foot-
men.

The King and all the Great Men have several of these *Shatirs* or Footmen in their Retinue; but before a Man can be admitted one of the King's Footmen he must give a very extraordinary Proof that he does not want Heels or Breath: for he must run from the great Gate of the Palace called *Aly Capi*, to a Place a League and half from the City, twelve times in one Day, and every time bring an Arrow along with him, which is delivered

delivered him by those who stand at the end of the Race, to show he has run the whole Course; and this he performs between Sun rise and Sun set, in thirteen or fourteen Hours at most, being no less than a hundred and eight Miles. It is always some Favourite Servant of the King's who is admitted to this Honour. On the Day of Tryal the Elephants and Horsemen are drawn up in the Royal Square, with the Musick, Drums and Trumpets Sounding, as if it was some Festival; all the great Men make Presents to the *Shatir*, and several of them Ride the Course with him, to ingratiate themselves with the Prince, and the Mobb attend him, every time he returns with their Shouts and Acclamations. The *Chams*, and Viceroyes, who admit of a *Shatir* into their Service, make him run the same Number of Miles, and they are caress'd, and presented by all their Dependants in the same manner the King's *Shatirs* are, tho' not so largely it must be presum'd, for it is an ordinary thing to see the King's *Shatir* presented with above a thousand Pounds on such an Occasion.



C H A P. IV.

Gives an Account of the present Civil War in Persia, and Deposing the late King Shaw Sultan Houssein.

AS we seem to have been in nothing Civil more in the Dark, than as to the present State of Affairs in Persia: I have made it my Business to wait on some Gentlemen lately

The Present State

Iately come from *Ispahan*, to inform my self concerning the Rise and Progress of the Rebellion there, and I was really Surpriz'd, as I believe every one who Reads this Relation will be, to find how much we have been impos'd upon for some Years past.

The late *Sopbi*, *Shaw Sultan Hossein*, succeeded his Father *Sultan Solyman*, Anno 1694. This Prince chose to live an indolent unactive Life among his Women in the *Haram*, leaving the Administration of the Government entirely to his Ministers, who placed and displaced whom they saw fit, oppress'd the Subjects with Taxes and Impositions, though in a Time of a profound Peace, and setting every thing to sale, a general Corruption spread itself through the whole Magistracy, and Justice was as often bought and sold as any other Commodity; the publick Buildings were neglected, and even the ordinary Exercises of the young Nobility and Gentry, which used to be perform'd in the Royal Presence, were disused; Hunting and all Rural Sports were laid aside, while one part of the People were employ'd in devouring and preying upon their Fellow Subjects; and others, following the Example their Prince had set them, spent their whole Time in the *Harams* with their Women.

Among others who were displac'd for want of a Bribe, or Present, as it is called in *Persia*, suitable to the Expectation of the Ministry, the famous *Mereweys* was one. This Gentleman was originally a *Tartar*, at least he Commanded 4 or 500 Tents on the utmost Bounds of the *Persian* Empire towards *Usbeck Tartary*, where the *Persians* live in Hords as the
Tartars,

Tartars do on the other side the River *Oxus*, moving from Place to Place with their Tents as they can find Provision for their Cattle. *Mereweys* understanding that he was remov'd only to make way for another who had out-done him in Presents, made use of all his Friends, and rais'd such a Sum as in a short time procured him to be reinstated in his Command. However, he was so impoverish'd by this last Present, that he found himself in very uneasy Circumstances; and taking Advantage of the Weakness of the Government, and his Distance from Court, he determin'd to seize on the Neighbouring Province of *Candabor* and set up for himself, accordingly he Communicated his Design to his Friends the *Tartars*, who promis'd to Assemble their Troops, and assist in the Enterprize; but the City of *Candabor* being a Frontier towards *India*, and a pretty good Body of Troops usually Quarter'd thereabouts; he was in doubt whether he should be able to carry the Place by Force, whereupon he had Recourse to this Stratagem: When he receiv'd his Firman or Commission to Reinstatate him in his Command, he pretended also that he had receiv'd a Commission to succeed the Governor of *Candabor* in that Province, and accordingly March'd that way with his Troops; when he came within a Mile or two of the Town, he sent to the Governor to acquaint him with his pretended Commission: Whereupon he knew that the Governor, as is usual in those Cases, would come out to meet him, as he accordingly did, but after some Compliments pass'd, *Mereweys*, who had posted his Men so as to

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prevent

prevent the Governor's retiring into the Town, fell upon his Guards and cut them to Pieces, and Marching forward to *Candabor*, had the Gates open'd to him before the City was appriz'd of what had happen'd.

The Province of *Candabor*, formerly belonging to *India*, *Mereweys* had no farther Views at this time, than the Erecting it into an Independant State; but this he could not expect to Accomplish, without forming some powerful Alliances: In order therefore to protect himself against the Forces of the *Persian* Empire, which he had Reason to expect would be suddenly brought down against him, he dispatch'd an *Omrab* to the Mogul's Court, to give Advice of his Success, and to propose an Alliance against *Persia*, the antient Enemy of *India*. This was joyfully Received by the Mogul, who began now to entertain hopes of recovering the Province of *Candabor*, and restoring it to his Dominions again, which would be no hard matter to Effect, if he could make *Mireweys* dependant on him. He sent him therefore all imaginable Assurances of his Affection; offering him what Number of Troops he thought fit to support him, giving him at the same time the Title he then aspir'd to, namely, that of *Prince of Candabor*.

The *Persian* Ministry receiving Advice of the Surprize of *Candabor*, by *Mereweys*, detach'd a Body of four or five thousand Horse to endeavour to reduce him; but *Mereweys* having been join'd by the *Usbeck Tartars*, and some others, who in hopes of meeting with glorious Plunder in *Persia*, every Day came into him, did not shut himself up in *Candabor*, but Attack'd the *Persians* in their March, and defeated

feated them. This Success made him begin to extend his Views, and he seem'd now to aim at a Revolution: He dispatch'd therefore his Emissaries into all the Provinces, and even to *Ispahan* it self, who complain'd loudly of Male Administration, the Oppressions, and personal Vices of the Sophy, whom he insinuated was unworthy to Command the true Believers.

The Ministry were now sufficiently alarm'd, but they had disoblig'd so many of the great *Chans* and *Omrabs*, that they knew not who to Trust; should they Assemble them with their Troops to make Head against this formidable Rebel, they were under Apprehensions they would join with him, at least in exposing their Administration, and perhaps demand their Heads as an Attonement for their Crimes. On the other Hand, if they suffer'd him to March forwards without Opposition, they knew the Consequence would be no less Fatal. They dispatch'd another General therefore, whose Skill and Fidelity in Military Affairs they had a great Opinion of, to attend the Motions of *Mereweys*, and awe the Country at least, that they should not go over to him, or supply him with Provisions: But this Detachment had no better Success than the former, being Surpriz'd by *Mireweys*, and most of them cut to Pieces. And in these two Engagements he furnish'd his Followers with Arms and Accouterments, who were at first little better than a naked Rabble: And he began now to talk of advancing to the Capital City of *Ispahan*, but as there was a vast extent of Country between *Candahor* and *Ispahan*, and his Troops did not yet amount to more than

eight or ten thousand Horse. He thought proper to strengthen himself by an Alliance with the Grand Seignior first, and to put the City of *Candabor* into a Condition to resist any Attempt that might be made upon it in his Absence. His Negotiations at the Port succeeded to his Heart's Desire, and the *Bassa* of *Bagdads* was immediately order'd to assemble an Army, and March to the Frontiers of *Persia*. And now *Mereweys* began to throw off all Disguises, and stile himself Protector of the Kingdom of *Persia*, and to prepare for his March to *Ispahan*, but in the midst of all his Projects, when he had swellaow'd the whole World in his Imagination, Death put a Period to his Views.

This had probably discourag'd his Adherents, and been fatal to the Cause, if he had not left a Son behind him equal, if not Superiour to him in every Respect; His Name is *Mahamood*. This Gentleman being Conscious of the great Reputation his Father had gain'd by the Surprize of *Candabor*, and the Victories he had obtain'd, thought fit to conceal his Death, and to Transact all Affairs in his Father's Name, till his own Reputation should be Establish'd. Accordingly all things went on as if *Mereweys* was alive: The preparations for Marching to *Ispahan* were continu'd, new Forces were rais'd, and Alliances cultivated, as if no such Accident had happen'd.

The *Turk*, and the *Muscovite*, did not fail to make their Advantages of these Distractions in *Persia*. The *Muscovites*, surpriz'd *Derbent*, and *Tarki*, which lay next them on the West side of the *Caspian* Sea; and afterwards extended their Arms into *Gylan*, or the

the antient *Hyrkania*, all along the South Coast of the same Sea. The *Turk* on the other Hand took Possession of *Hamadan*, and several other Frontier Places, finding little or no Opposition. The *Persian* Ministry were now in the utmost Consternation, not knowing which way to turn themselves, and what added to their Misfortune was, that the Treasury was entirely exhausted.

They came however to this Resolution, at length to let the Frontiers shift for themselves, and to assemble an Army of Eight or Ten Thousand Horse about *Ispahan*, to oppose the Usurper, of whom they received repeated Advises, that he was in full March for that Capital. *Mereweys* dyed at *Candabor*, as has been said already: His Son *Mahamood* had the Command of the Army when it March'd to *Ispahan*. The King, when he understood the Usurper's Army was in the Neighbourhood of his Capital City, and that the People were in general discontented with the Administration, propos'd to his *Omrab's*, to resign his Crown, and set his Eldest Son upon the Throne; which was generally approv'd: but the poor Young Gentleman, who had never been out of the Seraglio, and was sufficiently Frighted with the Representation the Eunuchs made of the Strength and Power of the Usurper, declin'd the Offer looking upon it, that he was only set up to be made a Sacrifice. The Second Son, *Sultan Tabmas* or *Thomas*, was not altogether of so Pusillanimous a Spirit; but was contented to succeed his Father in the Throne, and put himself at the Head of the Army, which Encamp'd in that fine walk call'd the *Char Bag*, between
Ispahan

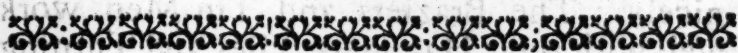
Ispahan and *Zulpha* : Here the Army lay some time, and an Engagement between the Royal Troops, and the Usurper was daily expected : *Shaw Thomas* in the mean time endeavour'd to discover how the great Men and Officers stood affected to his Cause, and among others he sent to the *English* Factory, reminding them of the Privileges they had enjoy'd in *Persia* under his Ancestors; and let them know that he expected all the Assistance they cou'd give ; and in short, things had so good a Countenance, that it was expected he wou'd have driven the Usurper from the Neighbourhood of *Ispahan* : When News was brought one Morning that *Shaw Thomas* with some few of his Friends had left the Army the Night before, and was fled no Body knew whither. Whereupon the Officers of the Royal Army, as well as the Citizens, thought of nothing else but making their Peace with the Usurper, and inviting him into the Town, which he soon after took Possession of, making the Old King, and the whole Court his Prisoners. And this *Maibamood* effected with so small a Force as Six or Seven Thousand Horse in the Month of *Februry* 172 $\frac{1}{2}$. His Father *Mereweys* of whom we have heard so much of late, being dead some time before. But to proceed, *Mabamood* finding an empty Treasury, and being under a Necessity of raising more Forces for the support of his Usurpration confiscated the Goods of all those who were not in his Interest ; He also cut off the Heads of the prime Minister, and some others, who for several Years had been Fleeceing the People, whereby he replenish'd his Coffers, and at the same time gain'd a general Applause : Men seldom consider the Justice of

the Justice of the Cause in these Cases, but never fail to rejoice when they see their Oppressors punish'd.

The Old King was soon after sent under a Guard to *Candabor*, and the Usurper took Possession of the Royal Palace: Money was extorted from the Foreign Merchants, especially the *English*, insomuch that the Factory is in a manner ruin'd, and I am Credibly inform'd that the *East India* Company have sent to their Factors to get away as well as they can.

Sultan Thomas, who took the Road of *Tauris* when he left *Ispahan*, Assembled a Body of Horse, and made a show of opposing the *Turk* which drew many of the *Persians* over to his Party; but the *Turks* were so much Superiour to him that he cou'd do little towards stopping the Progress of their Arms, and the Towns being for the most part without Walls or Garisons, became an easy Conquest to the Grand Signiors Forces: If they met with that Opposition at *Tauris*, as is pretended, it must be from a raw undisciplin'd Mob, there could not be any considerable Body of regular Troops in the Action; for I am credibly inform'd there has not been an Army of Ten Thousand Men assembled together by the *Persians* since the beginning of the War; and if the *Turks* have murder'd the Inhabitants of *Tauris* after their usual manner, 'tis possible they would justifie themselves in it from the pretended Resistance they met with. But by the way I must observe, that the Numbers of the Slain must have been very much magnified, there not being a Hundred Thousand Souls in *Tarris*, including Men Women and Children. As to the Usurper's being defeated by *Shaw Thomas*, that cannot be true, if he
was

was in the Action at *Tauris*, as the Accounts from *Turky* relate and besides, the last Letters from *Persia* tell us, that *Mahamood* has transplanted several Thousand Families from the Province of *Candabor* to *Ispahan*, and so Establish'd his Affairs as it will not be an easy matter to remove him.



C H A P. V.

Treats of their Home Trade, Manufactures and Mechanick Arts; and of their Foreign Trade, Navigation, Weights, Coins, Port-Duties and Price of Goods at Gombroon.

Trades
Men.

EVERY Trade has a Head or Warden appointed by the Government, who sees the Rules and Orders relating to the Profession duely observed. Whoever intends to set up a Trade goes to the Warden and Registers his Name and Place of Abode; and no Enquiry is made who was his Master, or whether he understands the Business or not; nor is there any Restraint laid upon them that they shall not encroach upon any other Profession; for Instance, the Braziers are at Liberty to make Silver Vessels, as they frequently do, without being in danger of a Prosecution from the Silver-Smiths. Neither do they take Apprentices for a number of Years, but hire their Servants and allow them Wages from the first Day they entertain them. Every Trade almost is bound to work for the King whenever he requires it; and those who are not, pay an Annual Tax to the Government for an Exemption.

The

The Carpenters, 'tis observ'd, are but very indifferent Artists, and the Reason thereof may be, that they have but little Timber in *Persia*, and use but very little in their Buildings. Their Joyners and Turners are something more expert in their Professions, and they lay on their Lacker and Varnish very nicely. The Braziers and Tin-Men work well with their Hammers, Files and Turning Instruments. Most of the Vessels and Implements used in their Kitchens are made of Copper Tinn'd. They have neither Iron, Brass nor Pewter in their Kitchen Furniture.

Mechanick Arts.

Their Armourers make very good Broad-sword Blades, and damask them as well as any *European*. The Barrels of their Fire-Arms are not amiss, they make them very Strong, and as thick at the Muzzle as the Breech. Their Stocks are but ill contriv'd, being thin and light at the Butt End, and not fit to clap to a Man's Shoulder; and for Locks to their Guns, or any other Locks that have Springs, they do not pretend to make them any more than they do Watches or Clocks, which they either purchase abroad or employ *European* Workmen to make for them. Knives, Razors, Scissors, and some other Cutlary Ware they make very well; and little Steel Mirrors which they use instead of Looking Glasses, they are almost all convex, and the Air is so perfectly dry that they seldom rust or grow dull. The Art of making Looking Glasses they do not understand, but have them from *Europe*. However they have a Manufacture of Glass which serves for Windows and Bottles; The Glass of *Sheraz* is the best in the Country. As the use of the Bow is what the *Persians*

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value

value themselves much upon, there are no where better Bows made; the chief Materials are Wood and Horn with Sinews bound about them; they are Painted and Varnish'd and made as fine as possible. The Bow-string is of twisted Silk of the bigness of a Goose-Quill, their Quivers of Leather Embroder'd or Work'd with Silk.

Embroidery they are as well vers'd in as any thing, especially the Gold and Silver Embroidery, either on Cloth, Silk or Leather: They cover their Saddles and Housens almost with Embroidery, and their Stitching of the Leather is much beyond any thing we do. Their Saddles are made after the *Morocco* Model, and the Stirups mighty short; they have a kind of Breast Plate to them, and where we use Brasses about our Furniture their Men of Quality have Gold.

The Leather which we call *Turkey* Leather, from its coming to us through that Country, is usually made in *Persia*. The Shagreen also comes from thence, which is made of the Skin of an Ass's Rump, according to Mr. *Chardin*. The Tanners dress their coarse Skins with Lime, and use no Bark, but Salt and Galls instead of it.

The making Earthen Ware is another Manufacture the *Persians* excel in; it is much beyond any thing the *Dutch* do of this kind; and some say almost equal to *China* Ware. The Places where it is chiefly made are *Sheiraz*, *Metzed*, *Yesd* and *Kirman*; and mending of Glass and Earthen Ware is a particular Trade in *Persia*: they will drill Holes through them and fasten the Pieces together so, that a broken Bowl or Plate will hold Liquids as well as it did at first.

Their

Their Gold Wire Drawers and Thread Twisters are Artists also in their Way: Mr. *Chardin* assures us, they will draw a Piece weighing a Drachm to the Length of Three Hundred *Persian* Ells (Five and Thirty Inches making an Ell). Their Lapidaries, the same Author tells us (who was himself a Jeweller) understand the Grinding of soft Stones and Cutting them pretty well. Their Dying is preferr'd to any thing of that kind in *Europe*, which is not ascrib'd so much to the Artist as to the Air, which being dry and clear, gives a Liveliness to the Colours and fixes them.

The *Persian* Taylors Work very neatly; and as the Mens Cloaths are made of the Richest Flower'd and Brocaded Silks, they are fitted exactly to their Bodies without the least Wrinkle; and their Sewing is incomparably beyond that of our Workmen, as the fine Materials they Work on require it should. They work Flowers also upon their Carpets, Cushions and Window Curtains so very nicely that they look as if they were Painted. With the Taylors, we must not forget to mention their Barbers, who are no less excellent in their Way; for they will shave the Head almost at half a dozen strokes, and have so light a Hand that you scarce feel them; they use only cold Water, and hold no Basen under your Chin, as with us; but have their Water in a Cup about the bigness of a little *China* Dish: After they have shav'd a Man, they cut the Nails of his Feet and Hands with a little Iron Instrument like a Bodkin, sharp at the end; then they stretch his Arms and rub and chafe his Flesh, which is an Amusement that the *Europeans* as well as the Natives are pleas'd with in these Hot Countries.

The Goldsmiths in *Persia* are meer Bunglers ; What they do best is the Filligreen-Work, they also make Stone Rings, and Engrave pretty well, but do not understand Enamelling. As to Watches and Clock-Work, or any thing which requires Springs, I have already observ'd they do not pretend to it.

Manu-
factures.

Silks are the Principal Manufacture of the Country, such as Taffaties, Tabbies, Sattins and Silk mix'd with Cotton or Camel and Goats Hair, Brocades and Gold Tissue ; of the single Brocade there are a Hundred sorts ; the double is call'd Duroye, or two Faces, because both sides are equally good ; they are the Richest that are to be met with any where : and the Gold Velvet which is wrought in *Persia* is admirable ; all their rich Stuffs have this good Property, that they are very durable ; the Gold or Silver does not wear off or tarnish while the Work lasts, but keeps its Colour and Brightness. The finest Looms for these Stuffs are at *Isfahan*, *Cashan* and *Resd*. Those for Carpets are chiefly made in the Province of *Kirman* ; what are usually called *Turkey* Carpets, are indeed *Persian* ; but obtain'd that Name from being brought to us by way of *Turkey*. The Camel Hair Stuffs are made in *Carmania*, it is mighty soft and smooth, and almost as fine as Beaver-Wool : But the Stuffs they make with it are not Strong. Camlets and Silk and Worsted Druggets are made in the same Province. Goats-Hair Stuffs are made in *Hyrkania*, and near the Gulf of *Bossora*. There is some Calicoe Cloth made in *Persia*, and they know how to Paint and Stain it ; but it is not comparable to the *India* Calicoes.

A Merchant is a very honourable Profession in *Persia*, and the more so, because there is no such thing as hereditary Nobility, which descends from Father to Son: As to those in great Posts, their Honours and their Profits determine with the Office, and their Lives and Fortunes are both in perpetual Hazard, especially under a weak or cruel Prince. The Trader seems more Independent than any other Subject, and notwithstanding the Government be Despotick, they are usually encourag'd, because they bring in a considerable Revenue to the Crown: And another thing is, the greatest Ministers do not think the Business of a Merchant beneath them, even the King himself within these few Years has had his Factors and Agents in the Neighbouring Kingdoms, and exported Silks, Brocades, Carpets, and other rich Goods, and his Agents at the Mogul's Court, and elsewhere, have frequently had the Character of Ambassadors conferr'd upon them, when indeed their Business was chiefly Traffick.

Merchan-
dize or
Foreign
Trade.

Trade is carry'd on in *Persia* generally by Brokers, and Stock-jobbers, who are a very cunning, subtle, Generation; after they have agreed, and talk'd over the matter at the Sellers House (for there is no Exchange for the Rendezvous of Merchants) they agree about the Price upon their Fingers, putting their Hands under a Cloth; The Fingers end it seems stands for one, the bent Finger for five, and the strait for ten, the Hand open for a Hundred, and if shut a Thousand; and they keep so even a Countenance all the while they are transacting the Affair, that 'tis impossible for a Stander by to gather any thing from the Circumstances.

But

But notwithstanding the *Mahometans* are the Governing Part of the Country, they are not the greatest Foreign Traders. The *Armenian* Christians, and *Banians* of *India* have much the best share. The *Mahometan Persians* trade from one Province of their own Country to another, and to *India* pretty much; but the *Armenians* manage the whole *European* Trade; one Reason whereof is, that the *Mahometans* don't care to go into Christian Countries, because they cannot there observe the Customs their Religion prescribes, for their Law it seems forbids them to eat Flesh kill'd or dress'd by a Man of a different Religion, or Drink out of the same Cup with him, and even Prohibits the touching of Persons in some Circumstances, whom they look upon to be Polluted. Another thing which is a Disadvantage to their Trade, is that the taking up Money at Interest is unlawful, tho' they are at Liberty to make what Advantages they can in Buying and Selling. But the Business of Trade never enter'd into the Thoughts of their Law-giver. He liv'd in a part of the Country where they dealt chiefly in Herds of Cattle, as a certain Traveller observes, and he did not foresee the Advantages his Disciples might make by Foreign Trade and Merchandize. The Government therefore find themselves under a Necessity of Protecting and Encouraging their Christian Subjects, as they value their Foreign Trade, and the Revenue it brings in; and Christians, 'tis observ'd, live much easier and happier under the *Persian* Government, than in many Christian Countries, where the People are of different Sects and Persuasions, and as a
Consequence

Consequence of this the Christians of *Persia*, especially towards *Georgia*, are a very considerable Body, the great Town of *Fulpha* also by *Ispahan*, is inhabited altogether by Christians.

The Staple Commodity of *Persia*, as has been observ'd already, is Silk, Raw and Wrought, of which great Quantities are exported to *India*, *Turky*, and *Muscovy*, and formerly the *English* and *Dutch* took a great deal off their Hands, but little or none at this Day. They export also Camels Hair, Goats Wool, Leather, Wines, Distill'd Waters, dry'd and preserv'd Fruits, Pistachio Nuts, Dates, &c. And they supply *India* with abundance of fine Horses at a very great Rate, forty or fifty Pounds being but an ordinary Price for a Horse there.

As to Pearls, which this Country was once so famous for, I can't learn that there is any Quantity of them to be had there at present. There was its true one of the finest Pearl Fisheries in the World in the Gulph of *Persia* some few Years ago, but the *Persians* have of late lost the Dominion of that Sea, and of all the Islands in it, except *Ormuz*, and that was vigorously Attack'd by the *Arabs* who Conquer'd the rest, and whether it be in theirs or the *Persians* Hands at present I am not certain.

I have said in the beginning of this Pamphlet, that this Sea, and the Islands in it, and the Coast of *Arabia*, about *Elcatiff*, was Subject to the *Persians*; and this Account I had from a Gentleman who came from *Gombroon* about twenty Years ago, and it seems the *Persians* were actually Masters of them at that time: But the *Arabians* taking Advantage

vantage of the late indolent Reign, have made themselves Masters of one Island after another, and even of *Baberen* it self, and that part of the Coast of *Arabia* which the *Persians* possess'd. And here it was they us'd to Fish for Pearls.

The *Persian* Ministry about the Year 1718 did make an Attempt to recover those Islands, and in order to it procur'd the Viceroy of *Goa* to assist them with four Men of War, but the *Persian* General it seems was Brib'd by the *Arabs*, and had very near betray'd the *Portuguese* Ships into their Hands; and tho' he fail'd in that, yet never providing any Land Forces to assist in that Expedition, the *Arabs* remain in Possession of them. The *Portuguese* Squadron however came to an Engagement with the *Arabian* Fleet, and it prov'd one of the most obstinate Encounters that has been seen in that Part of the World: One of the *Arabian* Ships was Sunk, and the *Portuguese* were so Shatter'd that they were glad to retire to their Ports, and appear'd no more in that Sea. The *Arabs* it seems have Ships of the greatest Force of any Nation, on the other side the *Cape of Good-Hope*, some of their Men of War carrying no less than fourscore Guns.

English
Trade in
Persia.

I come now to give an Account of the Trade of the *English East-India* Company with *Persia*, and I have intimated already, that they had till the present Civil War two considerable Factories in that Kingdom: One at *Ispahan*, and the other at *Gombroon*, in the Mouth of the Gulph of *Persia*, or *Bossora*: The Head of each Factory was call'd their Agent, and liv'd in as great State as Noblemen. The Agent at *Ispahan*, at the Commencement of the

the Civil Wars was Mr. *Phillips*; he had with him three or four *English* Factors, and a Retinue of no less than thirty or forty Servants, Natives of the Country: Their House stood in the middle of a fine Garden, and was elegantly Built, after the manner of the *Persian* Palaces.

Their Horses, Servants, and Equipage, when they went abroad were equal to an *Omrah's*: Their Furniture shone with Gold, or rather was cover'd with it. The State of the *Gombroon* Agent was not altogether so Grand, but his Advantages were equal, as will appear hereafter; but before I give an Account of the Privileges of the *English* Company's Servants, I shall say something of the Trade of the Company in *Persia*, which seems of late Years to have been reduc'd to a very narrow Compass.

The Company carry scarce any thing to *Persia* but *English* Cloth, nor does this turn to any great Account, the *Turkey* Company being able to supply that part of the Country where it is chiefly vended at a much cheaper Rate: In return for Cloth, the Company bring back GoatsWool, as it is commonly call'd, which is the soft Down that grows under the Hair next the Skin, and is us'd chiefly by Hatters: Of this I am credibly inform'd the Company bring away every Year about a thousand Bags, every Bag weighing a hundred Weight, and if they don't meet with a sufficient Return in this, they take the Ballance in *Abasses* and *Chequeens*, or else in Gold Bars, of which great Advantage is to be made; and as they have not sufficient Freight of their own, they take in Freight of the *Armenians*, *Banians* and *Moors*, and other

private Traders, when they return to *Surate*, and generally a great Number of Passengers for that Country. The *Persians* have not a Ship in the Gulph, or indeed any where else ; but Freight all their Goods for *India*, as Mr. *Lockyer* informs us, on *English* or *Dutch* Vessels, and the Captains, and Officers were formerly Guilty of great Extortions. They would make a Merchant pay a considerable Sum for a Place on the Deck to Sleep on: The Room between two Guns they let out at thirty or forty *Rupees* (a *Rupee* is 2 s. 6 d.) and the Mates would have two or three hundred *Rupees* each for their Cabbin, which are but just big enough for two or three People to sit in: But the Company have taken that Matter under their Consideration, and Regulated the Price to the Satisfaction of the Merchants: and in pursuance to their Directions the Chief and Council always agree with the Commanders before Hand, for such Conveniences as the Merchant requires. The great Cabbin in a Ship of four hundred Tons, is usually Lett for a thousand *Rupees*, which being taken up by twenty or thirty substantial Merchants, is not thought much, and is indeed a Trifle to what us'd to be squeez'd out of them; even the Long-Boat it self us'd to be farm'd out formerly. The searching the Passengers little Parcels at their going a Shore, Mr. *Lockyer* observes, was another thing that us'd to disoblige them highly; and which the *Dutch*, who understood the Sweet of Transporting these Merchants and their Effects, never troubled them about; which made them better affected to the *Dutch*, than the *English*. And here I cannot but Reflect on the Insolence of some of our Sea Officers, even to-wards

wards Gentlemen of their own Nation, who happen to be Passengers on Board them, and as for a *Moor* or *Banian* Merchant, they have no more Respect for them than so many Dogs. But nothing can be more Barbarous than their usage of the Poor *Laskars*, or *Indian* Sailors, who assist in bringing their Ships Home, when they have lost their *English* Sailors by Sicknefs or Desertion : One Captain particularly I knew, who beat and abus'd the *Laskars* unmercifully ; and when they Represented to him that this Usage would not go unpunish'd in the next World, whatever it did in this, he would Laugh at them ; and by way of Jest, when one of these poor Fellows Died, he ordered a Letter to be Written and put into his Mouth, directed to some of his Friends who had gone before him ; wherein he endeavour'd to show his Wit, but in such a barbarous Strain, as made all Men abhor him. Another great Hardship on these *Laskars*, is, that when they have brought an *India* Ship to *England*, care is not always taken to send them to their Country again ; but we see them sometimes Begging about the Streets ; and as they come out of a hot Climate, it is much if they do not Perish in the Winter Season. Such Practices as these, may with much more Reason give the *Indians* Occasion to call us Savages, than we have to denominate them such.

But to return from this Digression, The Gains that are made by the *English East India Company* in carying the Effects of the *Armenians*, *Moors*, *Banians*, &c. from *Gombroon* in the Gulph of *Persia*, to *Surate* in *India*, is one great Branch of the Company's Profit, as Mr. *Lockyer* has observed ; and he says they rarely

The Present State

send a Ship from *Gombroon* to *Surate* but she is as deep laden as she can swim, full of Passengers, and has a vast quantity of Treasure on Board, sometimes to the Value of two or three hundred thousand Pounds: Insomuch that he looks upon the *English* Ships going from *Persia* to *India* in *October* and *November* Annually, to be the richest Vessels on that side the World. The Orders and Regulations the *East India Company* made in Relation to this Voyage in the Year 1704. were as follows, viz.

‘ That as often as any Ship of ours is let
 ‘ to Freight to, or from *Persia*, our Council
 ‘ on the Place take care an Agreement be
 ‘ made before them, of which they are to be
 ‘ Judges; that it be reasonable, what the Cap-
 ‘ tain shall be allow’d for the Passage and Ac-
 ‘ commodation of such *Armenians*, *Persians*, or
 ‘ other Passengers; and to that end they are
 ‘ to send a proper Person on board each Ship,
 ‘ to see their Accomodations be as they ought.
 ‘ That when the Passengers return, the said
 ‘ Council inquire whether the Caprain has
 ‘ comply’d with his Agreement; and if he
 ‘ has fail’d in any Part, they must take care
 ‘ such Passengers have Justice done them;
 ‘ and that the Council on the Place from
 ‘ whence the Ship proceeds, advise those, that
 ‘ reside where she is consign’d unto, with the
 ‘ Terms of such Agreement. If when this is
 ‘ done, the Captains shall treat those Passen-
 ‘ gers unreasonably, or will not do them that
 ‘ Justice the Council shall award; let the
 ‘ Council protest against such Commanders
 ‘ for their Injustice, and Failure; and therein
 ‘ specify the Damage the Comprny sustains
 by

‘ by the loss of Freight, occasion’d by such
 ‘ Discouragements to the Freighters, or their
 ‘ *Vakeels*, or Servants; or the Hazard that may
 ‘ in probability happen thereon; and the
 ‘ Council have then so far done their Part;
 ‘ and we shall upon Notice, which must be
 ‘ sent us from time to time, do the rest. Al-
 ‘ tho’ we must further put you in mind, that
 ‘ you have by Charter-party, Liberty to dis-
 ‘ place Commanders, when just Reason of-
 ‘ fers: And if their Oppressions are severe,
 ‘ we know no better Reason to displace them
 ‘ than the curing such a growing Evil.

Merchants freighting their Goods on Eng-
 lish or Dutch Ships at Gombroon for Surat pay the following Rates, viz.

Freight
 from Gombroon to
 Surat.

Shabees

Almonds per Bale, containing } 120 to 140 Maund <i>Tabrees</i> ,	— 100
Bulgar Hides per Bale, qt. — 100 ditto,	— 340
Broad Cloath from Europe per Bale	— 320
Carpets per Bale, qt. — 100 M. Ta.	— 300
Cloves per Bale, qt. — 20 ditto	— 80
Dates dry per Bale, qt. — 140 ditto	— 100
Fish-Skins per ditto	— 200
Galls of all sorts dia. qt. 120 to 140 M. T.	80
<i>Lapis Tutia</i> , per Chest, qt. — 100 ditto	— 100
Pearl Seed per double Chest, qt. — 40 dit.	— 180
Pearl single ditto. qt. — 25 ditto	— 120
Passengers each	— 200
Pearl and Treasure one per Cent.	—
<i>Pistachia</i> Nuts p. Bale, qt. — 120 to 140 M. T.	— 100
Raisins or all sorts p. Bale, qt. 120 to 140 dit.	— 80
Rosewater per Chest, qt. — 30 ditto	— 36
Rosewater per ditto, qt. — 25 ditto	— 32
Ruinus	

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Ruinus per Bale, qt. ———	20 ditto ———	44
Salob per Bale, ———	———	80
Sweet Seeds per Bale, qt. ———	50 ———	60
Timaches Leather per Bale, qt. —	100 ———	320
Yopangees per ditto, qt. ———	100 ———	300
Zera per Bale, qt. ———	100 ———	80

Price Courant at Gombroon, 1705.
Persia Goods, viz.

Price of Coods at Gombroon.		Sha.	co.	
	Almonds ———	4	5	per maund Cop.
	Almonds small } from Ispahan }	28		ditto
	Amoniacum ———	6	5	per maund Tab.
	Apricots dry'd } without Stones }	9		ditto
	Affaetida Head ---	4		ditto
	Brandy Persia ———	140		per Chest
	Coffee Head 20 to	25		per maund Tab.
	Galbanum Head --	16		ditto
	Galbanum Belly ---	14		ditto
	Galbanum Foot ---	10		ditto
	Gum Tragant ———	4	5	ditto
	Lapis Tutia ———	7		ditto
	Pistachia Nuts ———	13		ditto
	Prunella's ———	8		per maund Cop.
	Raisins black ———	5		ditto
	Raisins new Kismish	5		ditto
	Raisins Red ———	2		ditto
	Rose-water ———	120		per Chest
	Wine Afhee ———	160		ditto
	Wine Kismish ———	140		ditto
	Wine Syraih ———	140		ditto
	Worm-feed head ---	18		per maund Tab.

A Chest of Wine is 10 Bottles, each containing about 5 Quarts; or two Carboys, and
two

two Bottles; but of late they leave out the two Bottles, reckoning two Carboys to a Chest. The Carboys hold out 5 Gallons, one with another.

A Chest of Rose-water is 24 Bottles, but there is a great deal of difference in the Size of them, which the Buyer must have regard to. The best is of a fine Amber colour, and will keep several Years without the least decay.

That the Value of these Goods may be the better understood, I shall here give the Reader an Account of the *Persian* Weights and Coins from Mr. *Lockyer*, viz.

Their great Weights are Maunds only, Weights. and these differ according to the Nature of the Commodities to be deliver'd by them. Sugar, Copper, Tutanague, all sorts of Drugs, &c. are sold by the Maund *Tabrees*; which in the Factory, and the Customhouse, is nearest $6\frac{3}{4}$ l. *Avoirdupoiz*; but in the Bazar it is not above $6\frac{1}{4}$ l. which one ought to have regard to in buying out of the Shops. Eatables, and all sorts of Fruit, as Rice, Raisins, Prunellas, Almonds, Onions, &c. are sold by the Maund *Copara* of $7\frac{3}{4}$ l. in the Factory, and from $7\frac{1}{4}$ to $7\frac{1}{2}$ in the Bazar. Fine Goods, as Gold, Silver, Musk Acheen, Camphir, Bezoar, Coral, Amber, Cloves and Cinamon, Oyls, dy'd *China* Silk, &c. are sold by the Miscal, six of which are commonly counted an *Avoirdupoiz* Ounce: its just Weight is 2 dw. 23 gr. 24 d. ps. Troy. The Maund *Shaw* is two Maund *Tabrees*, used at *Isfahan*.

1 Maund

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- I Maund *Tabrees* is $6\frac{3}{4}$ l. *English* in the Factory.
- I *Bazar* md *Tab.* is $6\frac{1}{4}$ l.
- I Maund *Copara* is $7\frac{3}{4}$ l. *English* in the Factory.
- I *Bazar* md *Copara* is $7\frac{1}{4}$ to $7\frac{1}{2}$ l.
- I Maund *Shaw* is 2 Maund *Tabrees*.
- I *Miscall* is 2 dwt. 23 gr. 24 decimals, about $\frac{1}{8}$ of an Ounce *Avoirdupois*.

Coins.

All Bargains in *Gombroon* are made for *Shahees*, and the Company keep their Accounts in them, reckoning them worth four Pence each, tho' that Coin is rarely met with, but in its stead *Coz* and *Mamooda's* are currant every where. *Horses*, *Camels*, *Houses*, &c. are generally sold by the *Toman*, which is Two Hundred *Shahees*, or Fifty *Abassees*; and they usually reckon their Estates that way. Such a one they say is worth so many *Tomans*, as we say *Pounds* in *England*.

- 10 *Coz.* or *Pice*, a Copper Coin, are 1 *Shabee*.
- 2 *Shabees* are one *Mamooda*.
- 2 *Shabees* and 5 *Coz* are one *Laree*.
- 2 *Mamoodas* are one *Abassee*.
- 4 *Mamoodas* are reckon'd, 1 *Surat Rupee*.
- 50 *Abassees* or 200 *Shabees* are a *Toman*.
- 31 to 32 *Shabees* are a *Chequeen*.

The *Shabee* in the Company's Accounts, is reckon'd worth 4 d. *English*.

The *Laree* is used about *Isfahan*; nor are *Abassees* to be got without allowing 7 or 8 per Cent. for the Difference in Exchange; yet Returns to Fort St. George, and other Parts of *India*, are commonly made with them. Next to these, *Chequeens* are the most profitable, there are several Sorts of them; but the *Venetian*

netian is better than the rest by $1\frac{1}{2}$ or two *per Cent.* at *Surat*, and several Ports on the *Malabar Coast*; whither vast quantities are sent every Year. When a Parcel of *Venetian Ducats* are mixt with others, the whole goes by the Name of *Chequeens* at *Surat*; but when they are separated, one sort is call'd *Venetians*, and all the others, *Gubbers* indifferently.

The *English East India Company*, as has been observ'd, do not only receive the Sum of 3333 *l.* — 6*s.* — 8*d.* Of the Government of *Persia* in lieu of the Service the Company did them in taking the Island of *Ormuz* from the *Portuguese*; but they have an Exemption also from Customs, and whatever Ships Trade under their Protection have the like Exemption, only paying the following Port Charges, viz.

Two *per Cent.* on the Sale of Goods to the Company.

One *per Cent.* Consolage to the Agent.

One *per Cent.* to the Broker.

Boat or Franky Hire for landing Goods is 30 Mamooda's per 2000 Maund Tabrees.

Hamalgae or *Cooly* Hire at Weighing, 1 Coz of every 20 md. Tabrees.

The Company do not meddle at all with the Trade between *Persia* and *India*: This they leave altogether to their Factors and Servants, and to such Country Ships and private Traders as put themselves under their Protection, and are content to Pay the Port Duties above mention'd: And for the Regulation of this Trade, Mr. *Lockyer* tells us,
F f f that

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that the following Orders are hung up in the Consultation Room at *Gombroon*, viz.

‘ 1. That if any Person in the Service of
 ‘ the Honourable Company, shall bring any
 ‘ Goods into their House, or a shore to any
 ‘ other Place belonging to *Armenians*, or any
 ‘ other Natives of this Country, or Foreign-
 ‘ ers, under colour of his Name to defraud
 ‘ the King of *Persia* of his Customs, he shall
 ‘ be forthwith discharged their Service, and
 ‘ sent to *Bombay* : There being nothing of a
 ‘ more dangerous Consequence to be com-
 ‘ mitted, nor more likely to occasion the Loss
 ‘ of all the Honourable Company’s Privile-
 ‘ ges, which for so many Years, and with
 ‘ vast Expence they have been obtaining, than
 ‘ such an Undertaking. And if any Comman-
 ‘ ders of Ships in the Service of the Honoura-
 ‘ ble Company, or private Ships trading hi-
 ‘ ther, or any Persons by their Leave, or Con-
 ‘ nivance, shall permit any such Goods to be
 ‘ run, or brought any where else than to the
 ‘ Custom-house, where they should go : We
 ‘ declare we will protest against them, for all
 ‘ Damages that may thereby accrue to the
 ‘ Honourable Company, and we will repre-
 ‘ sent any such Attempts to the General and
 ‘ Council at *Bombay*, with as much Severity
 ‘ as we can, and as the fatal Consequences
 ‘ of such ruinous Actions deserve.

‘ 2. That as the Duties the Honourable
 ‘ Company require to be paid here on Goods
 ‘ are not above one fifth Part of what is paid to
 ‘ the *Shabander* or Custom-master, so we require
 ‘ that what private *English* Shipping comes
 ‘ to

' to *Persia* to Trade and Merchandize, that
 ' they bring them into the Honourable Com-
 ' pany's House in *Gombroon*, and no other
 ' Part or Port in *Persia*, where they must of
 ' Necessity pay Customs, which, by so ill an
 ' Example, may occasion the Honourable
 ' Company to fall under the same Misfor-
 ' tune; and in such a case cannot but be
 ' look'd on by the General at *Bombay*, their
 ' Governours of Forts, Presidents in *India*,
 ' and us here as open Enemies to their Trade,
 ' and will be proceeded against by them as
 ' far as the Rigour of their Charter, and Act
 ' of Parliament for Establishment of the sole
 ' Trade in *India* can extend. And if any
 ' Goods belonging to the *English* shall not
 ' first be brought to the Factory, we will
 ' seize the same, and transmit them to *Bom-*
 ' *bay*, to be there condemn'd as unlicenced
 ' and forfeited Goods.

' 3. The Consolage hitherto taken by
 ' the Honourable Old Company's Agents,
 ' on private Goods brought to their Factory
 ' being 2 *per Cent.* we in like manner continue
 ' the same, and the 1 *per Cent.* granted by
 ' them to their Agent on Goods not consign'd
 ' to him; and he to be chief in the Sale of
 ' all Cargoes, if on the Place, or else the Chief
 ' of *Gombroon*, which 3 *per Cent.* is but $\frac{1}{3}$ of 15
 ' *per Cent.* which Goods at the Custom-house
 ' usually pay, before they are clear'd, by
 ' over-valuing, and Presents to the Officers.

' 4. If any Body load any Goods on Board
 ' any of the Honourable Company's Ships
 ' without first acquainting the Agent, or, in
 ' his

his Absence, the Chief therewith, the said Goods are by the Honourable Company's Charter-party obliged to pay 40 *l.* Sterling *per* Tun Freight, besides what other Penalties their General and Council shall think convenient to lay upon them. These Matters we have thought fit to make publick, that no Person hereafter may be ignorant of the same. Given under our Hands at *Gombroon*, May the 18th, 1705.

As to the manner of Fishing for Pearls in the Gulph of *Persia*, I shall speak of it when I come to enquire into the Minerals and Precious Stones ; and as to the Navigation and Shipping of the *Persians*, I have already hinted that they have not a Ship of their own, and consequently their Skill in Navigation can't be great.



Gives an Account of the Face of the Country, and the Nature of the Soil; of their Husbandry and Gardening, and of their Plants, Animals and Minerals.

THERE is not, as Mr. Chardin observes, The Face
of the
Country.
a Country in the World which has
more Mountains and fewer Rivers than *Persia* :
and some of their Mountains are look'd upon
to be the highest on the face of the Earth.
Mount *Taurus*, which frequently receives dif-
ferent Names as it branches it self out into
different Provinces, runs quite through the
Country from West to East. The loftiest of
these Mountains are those called *Arrarat*, in
Armenia, the Mountains which separate *Media*
from *Hyrcania*, and those between *Hyrcania*
and *Parthia* or *Erack*. Those also which di-
vide *Fars* or *Persis* from *Carmania* are exceeding
high, the most famous of which is called
Mount *Farron* ; but they are generally dry
barren Rocks, without Trees or Herbage
upon them, except those of *Gylan* or *Hyrcania*,
and the Mountains of *Curdestan*, which are
cover'd with Woods, and very fruitful where
they are manur'd. There are vast Sandy De-
serts several Days Journey over in this King-
dom, where there is scarce a Drop of Water
to be found ; and the Land in general upon
the Frontiers lies uncultivated, to discourage
their Enemies ('tis said) from invading them :
And in fact, there is not the least Subsistence
to be met with for several Miles, whether
you come into the Kingdom from *Turky* or
India. There are however some fruitful Plains
Ggg and

and Vallies, in which their principal Cities stand, which yield plenty of Grain and Herbage ; and no Country is more Fruitful than the Provinces which lie upon the *Caspian Sea*, as has been observ'd already. But then *Hyrkania* is very Unhealthful in Summer time, which some apprehend proceeds from the multitude of Snakes and Insects which lye rotting upon the Ground when the Waters are dry'd up, as well as from the foulness of the Water it self, which is so thick and muddy that there is no drinking it at that time of the Year.

The Soil.

As to *Persia* in general, there is not a tenth part of it cultivated, not but that there are many Valleys which bear neither Grass nor Grain at present, which formerly when greater care was taken to turn the Waters into them, were fruitful Countries : In some Provinces there are Hundreds of fine Aquaducts choak'd up and bury'd in Ruins ; so that it is not so much a defect in the Soil, as the want of People, or at least of Husbandmen, which renders *Persia* so barren. The Soil in some Parts is a hard Gravel, and in others a stiff whitish Clay almost as hard as Stone ; but either of them are fruitful enough when well Water'd, and will bear often Two Crops, and sometimes Three in the compass of a Year. And if we give any credit to Antient Authors, there was not a more Plentiful Country in the World than *Persia* was formerly : The Reason of this alteration some ascribe to the different Dispositions of the People who have Inhabited it. The Antient *Persians*, the Fire Worshippers, 'tis said, were oblig'd by the Precepts of their Religion to cultivate the Ground, and it was
by

by them accounted a Meritorious Act to plant a Tree to bring the Water into a Field, and make a barren Spot of Earth produce Grass or Grain: While the *Mahometans* seem to have no Genius for Improvements, or even to keep up what their Ancestors have built or planted, but let every thing run to ruin: However, one Reason of this neglect may be, that the Properties of the People are in no security, and no wonder they have but little Inclination to make Improvements when they have no certainty of reaping the Advantage of them; and 'tis ten to one if an Estate remain in a Family Three Generations; there are too many Instances in the World, Mr. *Chardin* well observes, which show that Riches and Plenty, and even the Fertility of the Soil depend in a great measure upon Good Laws and a Just and Equitable Administration.

To proceed to their Husbandry: Near great Towns they improve their Grounds with the Dung and Dirt of the Streets they carry out, but at a greater distance they throw their Fields into little level Squares, which they bank about, and then turn the Water into them, letting it stand in the Field all Night, which having sufficiently soak'd it, the Water is let out next Morning, and the Sun Shining with almost Perpendicular Rays upon the moist Earth, renders it fit for the Production of any sort of Grain or Plants. Where the Ground is light they Plough with two or three oxen or Buffaloes; but in *Gilan*, and other Countries where they meet with a stiff Clay, it is as much as eight or ten Oxen can do to draw their Ploughs, which are very large.

G g g 2

Rice

Grain.

Rice, Wheat and Barley, are almost the only kinds of Grain growing in *Persia*, Oats they have none, and little or no Rye. Their Seasons are not the same in the North as in the South : But when they are Sowing in one Part of the Country, they are Reaping in another, and in some places it is not more than three Months between the Seed time and the Harvest. Their Land never lies fallow ; but is Sown once every Year at least, it is so Meliorated and Enrich'd by being flow'd, and the heat of the Sun afterwards Working on the Mud, that it is never out of heart as ours is ; and though we have not so warm a Sun, yet if we were to over-flow some of our Grounds as they do, I'm satisfied it wou'd be a vast Improvement, especially where Dung and other Manure is wanting. As to the Rice, this indeed must be constantly supply'd with Water till the Harvest, as was observ'd in the *Indian* Husbandry ; but for other Grain, the Land is only flow'd before the Sowing, to render it prolifick.

Gardens.

Their Kitchen Gardens are very well furnish'd with most of the Roots and Salads we have in *Europe* : They have no less than twenty several sorts of Melons, during the Season they last, which is about four Months, the common People make them their constant Food : Those which come to Maturity first in the Spring are round and small : Those that are Ripe in the latter part of the Season are the best and largest, some of them weigh eight or ten Pound, and are as sweet as Sugar it self ; at the Tables of Persons of Quality they have them all the Year round, there being a way to preserve them under Ground till the Season returns

returns again; and 'tis said some Persons will eat eight or ten Pound of Melons at a Meal without being Sick. The best Melons grow in *Chorasson* near *Tartary*, and they are carried as far as *Ispahan* for the King's use, and as Presents to their Friends. Cucumbers are another Fruit much eaten by the common People, one sort of them has scarce any Seeds in it, and is eaten without paring or dressing, and is not reckon'd unwholesome.

Of Grapes they have several kinds, and Fruit. some of them are so large that a single Grape is a Mouthful. They make their Wine at *Ispahan* of the *Kismish's*, a little round Grape, and without any Stones that can be perceiv'd; but much the best Wines are made at *Sberaz*. They keep their Grapes all Winter here, and let them hang a considerable time on the Vine wrapp'd up in Linnen Bags; the Air is so dry, Mr. *Chardin* observes, that it preserves all kind of Fruit as long as they can desire.

Dates are reckon'd one of the most delicious Fruits in this Country: They are no where so good as in *Persia*; the Pulp which encloses the Stone is a clammy substance, as sweet as Honey; they are laid on heaps when they are ripe, and melting, candy or preserve themselves without Sugar. Foreigners are advis'd to eat moderately of them, because they heat the Blood and occasion Ulcers in those who are not us'd to them, and sometimes weaken the Sight; but are observ'd to have no ill Effects upon the Natives: The Tree which bears them is slender but very tall, and like other Palms, has no Branches, but on the Top, and the Fruit grows in Clusters of thirty or forty Pounds weight; the Tree does not bear till it is fifteen

teen Years Old, but continues bearing, as 'tis said, above a hundred Years.

There are in *Persia* most of the Fruits which are to be had in *Europe*, and wou'd be in much greater perfection if they knew any thing of Gardening ; but they understand neither grafting or inoculating or managing dwarf Trees, all their Trees run up very high and are loaded with Wood. They have excellent Apricots of several kinds, which are in Season one after the other ; and their Nectarins and Peaches weigh sixteen or eighteen Ounces a-piece ; there is an Apricot red within, which is call'd the Egg of the Sun, these are dry'd and exported in vast quantities, they are boild in Water, which is thicken'd by the Juice of the Fruit, and makes a perfect Syrup without Sugar.

Apples and Pears grow chiefly in the North part of *Persia*, they have also Pomegranates of several kinds, with Oranges, Quinces and Prunes, and such variety of Fruits, that Mr. Chardin says he has seen above fifty sorts at an Entertainment, some of which grew three hundred Leagues from the Place.

The Pistachio Nuts are almost peculiar to *Persia*, and transported all the World over ; we have them commonly in *London*, and therefore I need not describe them : Here are also small Nuts, Filberds and Almonds. Olives also grow in *Hyrkania* near the *Caspian* Sea ; but they neither know how to preserve them or draw Oil from them. They have also Plantations of Sugar and Tobacco.

Trees.

Among other Trees in their Gardens, they have the Cypress, the Palm, and the Mulberry : Of the last, there are large Plantations for their Silk Worms, which they don't suffer to

to grow up to be great Trees, because the Leaves are best when the Shoots are Young. They root up the Trees therefore when they grow Old ; and plant their Grounds again. But the Tree which is in as great esteem as any in *Persia* is the Senna : The Body of this Tree is very large, and ordinarily forty or fifty Foot high, and strait as the Mast of a Ship, having no Branches but on the Head of it ; the Bark is of a bright Grey, and the Wood serves them to make Doors, Rafters, and other Uses in Building. The Trees that are most common in *Persia*, Mr. *Chardin* tells us, are the Plane Tree, the Willow, the Fir and the Cornell Tree : The Plaine Tree the *Persians* imagin is a Preservative against the Plague and other contagious Distempers, and observe that the Plague has never rag'd in *Ispahan* since this Tree was planted in their Streets and Gardens. The Tree also which bears the Gall-Nut is very common in many parts of *Persia* ; and there are Trees which yield Gum, Mastick and Frankinsence ; that which produces Frankinsence very much resembles a Pear Tree, and is found chiefly in *Carmania*. There are Trees also which produce Manna of several sorts : The best Manna has a Yellowish cast, a large coarse Grain, and comes from *Choresson* or *Bactria* : There is another sort call'd Tamerisk, because the Tree it drops from is so named, and is found in large quantities in the Province of *Susiana* ; and there is a third sort gather'd about *Ispahan*, which falls from a Tree much like the Tamerisk but larger ; the Leaves of this Tree drop Liquid Manna in Summer time, which the Natives take to be the Sweat of the Tree congeal'd upon the Leaf ;
in

in the Morning the Ground under it is perfectly fat und greasy with it, and has as sweet a tast as other Manna.

The Cotten Tree is common all over *Persia* : And they have another little Tree which yields a kind of Silken Down used for quilting and stuffing of Pillows : There is also a Plant call'd Hannah, that bears a Seed which they beat to Powder and colour their Hands and Feet, and sometimes rub over their Faces with it, apprehending it keeps their Skins smooth, and preserves their Complection ; they sometimes bruise the Leaves of it which serves them for the same purpose.

There are found in the Desarts of *Carmania* two little Shrubs of a poisonous Quality, the first is call'd *Galbad Samour*, or the Flower that Poysons the Wind ; some People imagining that it's this that Occasions those killing Winds which blow in this Province in the hot Season : The other Shrub is call'd *Kerzebre*, the Trunk whereof is about as big as a Man's Leg, and grows about six Foot high, its Leaves are almost round, and it bears a Flower like the Sweet Bryer. There are scarce any Trees to be found on the Mountains, or wide Fields in *Persia* : These are for the most part destitute of all manner of Verdure, while in their Cities, and the Villages for three or four Leagues round them, the Streets as well as Gardens are so well Planted, that the Houses are hardly to be discern'd at a Distance : When you have Travell'd some few Leagues indeed you meet with neither House, Trees, or Shrubs for many Miles, but all looks like a barren Desert ; notwithstanding which great part of
this

this seeming barren Soil, were it Water'd and Cultivated it would be as Fruitful as the other, and actually was so some Ages since, when a more industrious Generation possess'd the Country, and the People were more secure of their Properties.

From their Trees I pass on to their Flowers, and of these there is a great Variety to be found in some Provinces. The South part of *Persia* has much the fewest; excessive Heat, 'tis observ'd, being as destructive to them as extreme Cold: But nothing can be more Beautiful than the Fields of *Hyrkania*, here are whole Groves of Orange Trees, *Jasmins*, and all the Flowers we have in *Europe*. The East part of this Country, which is call'd *Mazenderan*, is one continued Parterre from *September* to *April*, the whole Country at that time is cover'd with Flowers, and this, tho' it be their Winter Season, is also the best time for Fruits: In the other Months the Heat is so excessive, and the Air so unhealthful, that the Natives find themselves under a Necessity of retiring to the Mountains. In *Media* the Fields produce *Tulips*, *Anemonies*, and *Renunculus's*; about *Ispahan* and some other Towns *Jonquills* grow Wild: They have also *Daffodils*, *Lillies*, *Violets* and *Pinks* in their Season, and some Flowers which last all the Year round; but what they have the greatest Quantity of are *Lillies* and *Roses*: They export abundance of Rose-Water to other Countries: In the Spring there is plenty of yellow and red *Gilly-Flowers*, and another red Flower which resembles a *Clove*, of a beautiful Scarlet Colour, every Sprig bears thirty of these Flowers, which form a fine Head as large as a

H h h

Tennis

Tennis-Ball. Their Roses are white, yellow, and red, and others White on one side and Yellow on the other: But notwithstanding all this great Variety of beautiful Flowers, their Gardens are not comparable to those of *Europe*. As Flowers are so common, they are very little regarded; you see them intermix'd with Fruit Trees and Rose Bushes without any Order, no Borders or Knots of Flowers are to be seen in their Gardens, but large Walks planted with Trees, Fountains, Canals, Cascades, and Pleasure-Houses at proper distances, are all that must be expected in their finest Gardens; nor do the *Persians* take any manner of Pleasure in Walking in them any more than they do in the Fields, but set themselves down in some Alcove or Summer-House as soon as they come into them, regardless of that exquisite Variety that every Foreigner is enamour'd with; and were these things as common in *Europe*, and possess'd by every Cottager, we probably should regard them as little as we do other things, which we enjoy in common with the lowest part of Mankind.

Drugs.

Persia also affords great Plenty of Physical Drugs, as *Cassia*, *Senna*, *Antimony*, *Nux Vomica*, *Gum Armenick*, *Galbanum*, *Sal Armoniack*, and a kind of *Rhubarb*, with which they Purge their Cattle: The best *Rhubarb*, as was observ'd in the Description of *China*, comes from thence, or rather from Eastern *Tartary*, which lies to the Northward of *China*. The *Persian* Poppies are in great esteem from the quantity of Juice they yield, and the Strength of it: They grow four Foot high in some Places, and have white Leaves: They extract the Juice from them in *June*, when they are Ripe,
by

by making little Incisions in the Head of the *Poppy*, a thick Liquor ouzes from them, which is gather'd very early in the Morning before Sun-rise. It is said to have such an Effect on the People who are employ'd in this Work, that they look as if they had been Bury'd and taken up again, and their Limbs Tremble as if they had the Palsy. The Liquor which is thus drawn from the *Poppies* in a little time grows thick, and is made up into Pills. The *Persians* give it the Name of *Asion*, and we *Opium*; the *Persian* Bakers strew *Poppy* Seed on their Bread, which enclines those that Eat it to Sleep, and the Eating it is not reckon'd unwholesome after their Meals; the common People eat the Seed at any time almost. *Saffron*, I have already observ'd, grows plentifully in *Persia*, and *Assafætida* is to be had every where almost, which is much admir'd by the Natives of *Persia* as well as *India*, and frequently eaten with their Food: That which to us is the most Offensive of all Scents, by them is esteem'd a most refreshing Perfume, and equal to *Musk* at least.

Assafætida is a Liquor which Distills from the Plant call'd *Hiltot*, it thickens after it is drawn, and grows as hard as *Gum*: There is the White, and the Black kinds of it, of which the White is reckon'd the best to eat. The Smell of this Drug is so very strong, that if any Goods lie near it in a Ship, the Smell is communicated to them, let them be wrapp'd up never so close, and it is almost impossible to clear them of it: Nay, it affects the Colour of them to such a degree, that Mr. *Char-den* assures us he had some rich Stuffs of Gold and Silver tarnish'd with it, notwithstanding they were enclosed in *Cotton*, and cover'd

with several Folds of Searcloth, and the Silver particularly was turn'd perfectly Black.

Mummy, which is Human Flesh embalm'd that has lain in dry Earth several Ages, and become hard as Horn, is frequently found in the Sands of *Chorassan*, or the antient *Bactria*, and some of the Bodies are so little alter'd, 'tis said, that the Features may be plainly distinguish'd: But besides this common *Mummy*, there is a precious Gum that Distills from a Rock, to which the *Persians* give the Name of *Mummy*. This we are told performs miraculous Cures, there are no Illnesses but it removes, or any Wounds but it will heal in 24 Hours. And tho' this is not to be understood Literally, yet thus much is certain, it is so valuable a Drug that the King engrosses most of it, and it is sent to Court by the Governors of the Province where 'tis found, under their Seals.

The *Bezoar Stone of Persia* is held to be much better than the *Indian Bezoar*: This, as was taken Notice in treating of *India*, is a Stone with several thin Coats over it, which is found in the Bodies of Goats, and other Animals.

Beasts.

I come next to enquire into the several kinds of Animals that are found in *Persia*, whether Beasts, Birds, Fishes or Insects; and among their Cattle we find the Camels, Horses, Mules, Asses, Oxen and Buffaloes very serviceable; but the Camel for a Beast of Burthen much excells all the rest, whether we consider the Weight he carries, the Dispatch he makes, or the little Charge of keeping him. Of these Camels there are several kinds, some have two Bunches upon their Backs, and others but one, and there is a third

third sort engender'd between a Dromedary or Camel with two Bunches, and a Female with one, which are esteem'd much the best, and sold for twenty or thirty Pounds a-piece, for they are seldom tir'd, and will carry nine Hundred or a thousand Weight. Those which Travel between the *Persian Gulph* and *Ispahan*, are of a much less size, and do not carry above five or six hundred Weight; but these notwithstanding are almost as Serviceable as the other, for they are much Swifter, and will Gallop like a Horse, whereas the others seldom exceed a Foot-pace: These Swift Camels are kept by the King, and great Men, and serve to transport their Women from Place to Place, and carry their Baggage; they are usually adorn'd with imbroider'd Cloths, and Silver Bells about their Necks; a String of 6 or 7 of them are tied together when they travel, and govern'd by one Man: They use neither Bridles or Halter to hold them in, or Whips to drive them, but they are govern'd by the Drivers Voice, who Sings or Plays to them as they travel; it is in vain to beat them, if they tire, they will go never the better for it: When they are to take up their Burthen the Driver touches their Knees, whereupon they lye down on their Bellies till they are loaded, groaning, however, and giving Signs of uneasiness under a Sense of the Fatigue they are about to undergo: They let them Graze by the Road side with their Burthens on their Backs, on Weeds and Thistles, and sometimes they Feed them with Balls compounded of Barley-Meal and Chaff made up into a Past, with which they often mix the Cotton Seed: But he is the least Feeder of any Beast considering

dering his Bulk. It is very happy also that the Camels will live without Water two or three Days together, there being scarce any to be met with in those Desarts the Caravans are forc'd to cross. They shed all their Hair every Spring, and are perfectly Naked. Of the Camels Hair abundance of fine Stuffs are made, as was observ'd in the Chapter of Manufactures. These Creatures are very Tame and Tractable, except when the Lustful Fit is upon them, which lasts thirty or forty Days, and then they are very unruly, which makes their Drivers encrease their Burthens at that time to keep the Flesh under. When once the Male has cover'd a Female he grows sluggish, and don't care for stirring out of the Stable; according to the best Accounts I can get, they Copulate as other four Footed Animals do, except it be that the Female lies down on her Belly, as she does to receive her Burthen: As to their Engendering backwards, which is mention'd in some Writers, this seems to me to be a vulgar Error. They go with young eleven Months, and some say twelve. Oxen, Buffaloes, Asses and Mules are also us'd indifferently for carrying of Passengers, or Burthens, and their Land being Plough'd by Buffaloes and Oxen, these Beasts are very seldom kill'd for Food; tho' 'tis said some *Persian* Governors in the South of *Persia* have extorted considerable Sums out of the *Indian Banians*, who Reside thereabouts, under pretence they would order them to be Butcher'd, if the *Banians* did not redeem their Lives by a considerable Present. The Asses of *Persia*, I have observ'd already, are much larger and swifter than ours, and will perform a Journey

ney very well. But the finest Beasts are their Horses: These are beautiful Creatures, and no where better managed than in *Persia*. They have fine Forehands, and are exactly well proportion'd Light and Sprightly, but only fit for the Saddle, or at least not us'd for any other purpose: They are never Gelt, and wear their Tails at the full length; but tho' they are lovely Creatures to look on, they are neither so swift as the *Arabian* Horses, or so hardy as the *Tartars*, and the King has always a Stable of the *Arabian* Breed. Horses are very dear in *Persia*, some of them being sold for two or three hundred Pounds, and seldom for less than fifty. It is not so much the Scarcity of them, as the Selling such Numbers to *India* and *Turky* which enhances the Price. They have Mules also that carry very well, and are valued some of them at thirty or forty Pounds a-piece: And some Asses are not valued at much less, after they have been taught to Pace.

The ordinary Feed for Horses is Barley, and chopt Straw; they have no Mangers in their Stables, but give their Horses their Corn in Bags, as our Hackney Coachmen do. In the Spring they cut green Grass for their Horses; but never make any into Hay to be eaten dry; sometimes they Feed their Horses with Balls made of Barley-Meal, as in *India*: Instead of Litter, their own Dung is dry'd and beaten to Powder, and laid a Foot deep for them to lye on; and if any of it be wetted, it is dry'd in the Sun the next Day. Their Horses Hoofs are much sounder and harder than ours, and they are Shod with thin light Plates,

Plates, as the Oxen are also, on Account of their travelling over the stony Mountains.

They daub their Horses Legs in Winter with a yellow Herb call'd *Hannah*, and sometimes anoint their Bodies with it as high as their Breast to keep out the Cold, as 'tis said; but it seems to be rather by way of Ornament, for in some Places it is done all the Year round.

The King has large Stables of Horses dispers'd throughout the Kingdom, almost in every City, for the publick Service. A Horse is seldom deny'd to any Man that demands one, if he will keep him, but then such Persons are accountable to the Government for them when they shall be call'd out, but they have the Liberty of Riding them in the mean time. These Troopers Horses are sometimes Quarter'd upon People against their Consent, who would gladly be excus'd from the Trouble and Charge of keeping them; and if any Horse dies in their Hands, Oath must be made that he had fair Play, and did not die for want of Corn or looking after.

Their Horses are subject to many Distempers, sometimes their Legs swell, and a Humour rises on the Breast, which proceeds from Eating too much Barley, 'tis said; and in this Case they either clap a hot Iron to the Swelling, or Launce it, and keep the Sore open, by running a Willow Twig through it; but a hot Iron apply'd to the part is the most general Remedy for Lamé or Distemper'd Horses.

Of Sheep and Goats, as has been observ'd already, there are great plenty in *Persia*: The Natives seldom eat any other Meat: Their
Sheep

Sheep are large, and remarkable for their fat Tails, which weigh eight or ten Pounds, and some, 'tis said, are above twenty Pounds Weight: They are remarkable also in some parts of *Persia* for having more Horns than ours. I have seen some of their Sheep with six or seven Horns, some standing strait out of their Foreheads, so that when their Rams engage there is usually a great deal of Blood spill'd in the Battle. The *Persian* Goats are not only valuable for their Flesh, but the fine Wool they yield, of which great Quantities are Exported from *Carmania* annually, as has been intimated already. Hogs there are scarce any to be met with, for as the *Mahometans*, who are the Governing part of the Country, abhor this Animal, their Christian Subjects don't endeavour to encrease the Breed, unless towards *Georgia* and *Armenia*, where the Christians are numerous.

Wild Beasts there are not many, either in the middle, or the Southern part of *Persia*, there being no Cover for them. Deer they have some, and Antilopes, which are much of the same Nature, except that they are Spotted, and have finer Limbs. In *Hyrkania* and *Curdistan*, the Woody parts of the Country, Wild Beasts abound, such as Lyons, Tygers, Leopards, Wild-Hogs, Jackalls, &c. And in *Media* and *Armenia* there are abundance of Deer, Wild-Goats, Hares and Rabbits, and there are some found on the Mountains almost all over the Country, but not many.

Insects they are not much troubled with in the Heart of *Persia*, which is very dry, unless it be with swarms of Locusts, which visit them sometimes: These fly in such numbers, that they look like a Cloud, and perfectly

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perfectly obscure the Sun, and wherever they light destroy the Fruits of the Earth; but there are certain Birds which generally visit the Country about the same time, and eat up the Locusts, and so prevent the ruin of the Husbandman.

That part of the Country which lies upon the *Caspian* or *Hyrcanian* Sea is full of Serpents, Toads, Scorpions, and other Venomous Insects, which in Summer time die many of them for want of Water, and infect the Air, rendering that part of the Country very Unhealthful at that time. Scorpions particularly there are of an immoderate size, whose Sting is Mortal, 'tis said, if proper Remedies be not immediately apply'd, and at best a Person stung by one of them, is in such Torture, that he becomes raving Mad for some time. Musketoes or Gnats are very troublesome in the flat Country near the *Caspian* Sea. And there is a white Fly no bigger than a Flea in *Persia*, which makes no Noise, whose Sting is like the prick of a Pin. Here is also the Millepedes, almost like a Caterpillar, whose Bite is as pernicious as the Sting of a Scorpion: The *Persians* call them *Hezar-pai* or a thousand Feet.

Fowls and
Birds.

There are almost the same sorts of Tame and Wild Fowl in *Persia* as in *Europe*, as Geese, Hens, Ducks, Partridges, Snipes, &c. But more of them in the North than in the South part of the Country. Turkeys have been imported to *Ispahan*, but they do not thrive there. The Breed of Pidgeons they take all imaginable care to encrease and propagate on account of their Dung, with which they raise their Melons. Their Dove Houses are five times as large as ours, of a round

round Figure and handsomely built of Brick ; of these, 'tis said, there are not less than three thousand in the City of *Ispahan* only. The Dung is usually sold for four Pence the Bisty, or twelve Pounds weight, and the Government, it seems, lays a small Tax upon it. Their Partridges are reckon'd the largest, and best tasted, that are to be met with any where. The Pelican, which the *Persians* call *Tacob*, or the Water-drawer, is as remarkable as any of their Fowls, for the Body of it is said to be as large as a Sheep ; Its Head at the same time wondrous small ; but a large Bill of sixteen or eighteen Inches long, as big as a Man's Arm, and under the Bill there is a large Bag, Travellers tell us, which will hold a Pale of Water : They build their Nests in the Desarts, where there is no Water and consequently no Inhabitants, for their Security, and frequently go two Days Journey for Water for their Young ones : but then they bring enough in the receptacle above mention'd to last some time.

There is another extraordinary Bird mention'd by Travellers in the Province of *Chorassan*, which has such an Appetite towards the Water of a certain Spring in that Country, and so much Sagacity in discovering it, that they will follow any Person that carries it in a Bottle several hundreds of Miles : But there are so many extravagant and improbable Stories told of this Bird besides, that I shall take the liberty to suspend my Belief of the whole, till the Accounts of it are better confirm'd.

As to Eagles, Hawks, Falcons, and other Birds of Prey, there is no Country where they have more, or where they are better in-

fructed to take their Prey, than in *Persia*: The King has eight hundred or a thousand of them; and there is no Man of any Figure without his Hawks and has Falconers: And, as has been observ'd in speaking of their Rural Sports, their Hawks are taught not only to Fly at Birds, but at Hares, Deer, and all manner of Wild Beasts, and by fixing themselves on the Head of the Animal, and beating him with their Wings, he is so Terrify'd and Distracted, that the Dogs and Huntsmen which follow have very little difficulty in taking him: And the *Persians*, 'tis said, breed up the very Crows to fly at the Game.

There are the same kinds of singing Birds in *Persia* as with us, such as the Linnet, the Chaffinch, the Nightingale, the Lark, &c. And some Birds there are which are taught to speak; but I don't find there are any Parrots, or Parroquets on this side of *India*. However there are several Parti-colour'd Birds to be seen in *Persia*, with a Plumage of Blue, Green and Yellow, Beautifully mix'd. Of Sparrows there are such numbers that they are very troublesome to the Husbandmen; who are forc'd to place their Servants in the Fields all Day long, when the Harvest approaches, to keep them off their Corn.

In the Heart of *Persia* there are scarce any Fish to be met with; the few Rivulets they have hardly supplying the Country with Water for necessary Uses; and in the Summer time they are almost all dry'd up: Even the River *Zenderhood*, to which the Government, at a prodigious Expence, have join'd other Streams for the supply of the City of *Ispahan*, is perfectly lost in the Sandy Desarts about
twenty

twenty Leagues from thence; and I Question whether there be one Stream, which rises in the middle of the Kingdom, which ever reaches the Sea in the Summer; tho' in the Spring, when the Snow melts on the Mountains, they may make a considerable Figure: I'm sensible some Writers affirm, that the River *Zenderbood*, tho' it disappears about twenty Leagues from *Ispahan*, rises again in *Carmania*, and falls into the Ocean; but how it is possible any one can know it is the same River which rises in *Carmania*, when the Place they assign for it is four or five hundred Miles distance from the Place where it disappears, I cannot easily conceive. But to return to their Fish, both in the *Caspian* Sea and the *Persian* Gulph there are great plenty of Sea Fish of all kinds almost, and the Rivers *Kur* and *Arras*, which fall into the *Caspian*, have plenty of River Fish; but they lie at too great a distance from *Ispahan* to supply that City, and as far as I can learn, Fish is very rarely eaten there.

I come now to speak of the *Persian* Minerals. It is conjectur'd that among their many vast Mountains there may be some Mines of Gold and Silver; but it seems there are none open, neither have they an account that ever any were wrought, except their Lead Mines may be denominated Silver, which yield an inconsiderable quantity of that Metal, as all Lead Mines do; but not near enough to countervail the Charge of extracting it. They have, however, good Mines of Iron, Steel, Copper and Lead: The Iron and Steel Mines are in *Hyracania*, *Media*, and the Provinces of *Erak* and *Cherassan*: Their Steel is so full of Sulphur, that if the Filings

Filings are thrown into the Fire, they will give a report like Gun-Powder: It has a fine delicate Grain, but is as brittle as Glass, and the *Persian* Artificers, who do not understand how to give it a due Temper, cannot for that reason make Wheels or Springs, or any minute pieces of Workmanship. Their Copper Mines are most of them near *Seris* in the Mountains of *Mazenderan*, they mix it with *Swedish* and *Japan* Copper, and the Proportion is one part Foreign to twenty of their own Metal. The Lead Mines are most of them near the City of *Resd*, and in these are found the greatest quantity of Silver.

Sulphur and Saltpetre, are dug in the Mountain *Damarver'd*, which divides *Hyrkania* from the Province of *Erak*. Antimony is found in *Carmania*; but it is a bastard sort. Emery is had near *Niris*, Vitriol and Mercury they have none; and their Tin is imported from abroad. There are two kinds of Salt in *Persia*, the one upon the Surface of the Ground, and the other dug out of the Rock: There are Plains of ten or twelve Leagues over quite cover'd with Salt, as others are with Sulphur and Alom: The Salt is so hard in some parts of *Carmania*, that the Poor People make use of it instead of Stone to build their Cottages with.

Their Marble is either White, Black, or Red, and some vein'd with White and Red: It is dug near *Hamadan*, and in *Sustana*; some of it will break into large Flakes, or Tables, like Slate; but the best comes from *Tauris*, which is almost as transparent as Chrystal. This kind is White mix'd with Green. In the Country about *Tauris* also is found the Mineral Azure, but this is not so good as that

that which comes from *Tartary*, it losing its Colour by degrees. In the Provinces of *Fars* and *Shirvan* there is found abundance of *Bole Armoniack*, and a Marl which the Country People use instead of *Soap*. There are some Mines of *Ising-Glass* in the same Country. In several parts of *Persia* we meet with *Naphta*, both White and Black, it is us'd in Painting and Varnish, and sometimes in Physick; and there is an Oil extracted from it which they put to several uses.

The most valuable Mines in *Persia* are those where the *Tuquois Stones* are found, there is one of them at *Nisapour*, in the Province of *Chorassan*, and another in a Mountain between the Province of *Erak* and *Hyrkania*; and there has of late Years been a third discover'd, but the Stones are not so fine and lively as those in the old Mines. All that come out of the old Rock are preserv'd for the King, and when he has taken those he likes best, he orders the rest to be sold.

Having enquir'd into their Minerals and precious Stones, I come now to speak of their Pearls. There was formerly the finest Fishery in the World of this kind in the Gulph of *Persia*: Mr. *Chardin* informs us, that it did not produce less than the Value of a Million of Livres one Year with another, and that he himself saw a Pearl taken out of it that weigh'd fifty Grains, and was perfectly round; but the largest that were usually met with in that Sea did not weigh above ten or twelve Grains, all above that Weight the Fishermen were obliged under the severest Penalties to lay by for the King. But whether the Pearl Banks are now exhausted, or in the late indolent Reigns the People

People are become as inactive as their Governors; or lastly, whether it is that the *Arabs* having made themselves Masters of this Sea, and most of the Islands in it, the Fishermen are interrupted in their Business. the Pearl Fishery seems to be wholly difus'd at present, and there are as few Pearls to be met with in *Persia* as in any other Place: However, since this Fishery was lately so very Famous, and possibly may be reviv'd again, I shall here take an Opportunity to describe the manner of it.

There are, as I'm inform'd, two Seasons for Fishing, the first in *March* and *April*, and the other in *August* and *September*; tho' Mr. *Thevenot* mentions only one, Namely from the latter end of *June* till the end of *September*: And at this time there are to be seen near the Island of *Babaren* two or three thousand Fisher-Boats, in every one of which is a Diver: They usually bring their Boats to an Anchor in five Fathom Water, and then the Diver strips himself Naked, and having fix'd a piece of Horn like a Pair of Spectacles on his Nose, which prevents any Water getting in that way, and tied a Stone to one of his Feet, that he may sink to the Bottom in an Instant, he takes a Net, or a Basket with him, and descends to the Bottom, there being a Rope fastned under his Arms, and another to the Basket: Having slipp'd the Cord which fastned the Stone to his Foot, he presently falls to gathering up the Oysters, or *Nacres*, and puts them into his Basket, and having remain'd under Water as long as he can, makes a Sign to the People in the Boat to draw him up, and afterwards they pull up the Basket: In the mean time the
Diver

Diver usually Refreshes himself with a Pipe of Tobacco, and then goes down to the Bottom as before; and thus he Works from Eight in the Morning till Eleven, and then goes to Dinner: About Twelve he begins to Dive again, and continues at it till three in the Afternoon. 'Tis said these Divers will remain under Water near half a Quarter of an Hour at a time. Towards Evening they carry their Oysters on Shore, where they lay them on Heaps, and when they begin to dry, the Oysters open of themselves, and they search diligently for the Pearls, which the *Banians* and *Armenians* are ready to take off their Hands, and make very great Advantages by sorting and retailing them out again.

CH A P. VII.

Treats of their Language, Characters, Learning, History and Chronology.

THERE are four Languages Spoken in Persia, Namely, 1. The *Arabick*. 2. The *Turkish*. 3. The *Persian*. And 4thly, a Language which the *Gaurs* or *Guebres*, the Posterity of the antient *Persians* who Worship the Fire, speak: Their Language and their Characters are peculiar to themselves, and cannot be the same with those of the antient *Persians*, in as much as they understand none of the Inscriptions remaining at *Persepolis*, neither are the Characters of the present *Gaurs* any thing like those at *Persepolis*. The *Arabick* is the Learned Language, and in this the *Al-*

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choran, and other Books of Divinity, as well as their Books of Morality, Physick and Philosophy are Written. The *Turkish* Language is usually spoken at Court, and in the Provinces adjoining to *Turky*. At *Sheraz*, the Capital City of *Fars*, or the antient *Persia*, they generally speak the *Persian* Tongue.

As to the *Arabick*, I shall not enlarge upon it, till I come to treat of *Arabia*. The *Persian* Tongue is a modern Language, about the same Date with their Religion; and besides those Words which are peculiar to it, there are a great Number of Words of other Nations, which have in their turns conquer'd *Persia*, introduc'd into it; as those of the *Turks*, the *Tartars*, and the *Arabs*. There are also an inconceivable Number of *European* Words mix'd with it, as *Highb-Dutch*, *English* and *French*; but more of the *English* than any, as 'tis said. Some our *English* Travellers give us Instances of, as *Broder* for *Brother*, *Daughter*, &c. And some of their Words they have from the *Greek* and *Latin*; but they borrow more from the *Arabick* than all the rest; in so much that one who understands *Persian* perfectly well, is half instructed in *Arabick*.

In the *Persian* Language they have neither Grammar or Syntax, but make use of the *Arabick* Rules: They have eight and twenty Letters in their Alphabet, and some reckon nine and twenty, but they are all Consonants, except *Alif*, which is their first Letter, and which has the Sound of our *a*, the Letters *you* and *ye*, are also in some Instances us'd as Vowels, but it is their Accents that are properly their Vowels, and give a Sound to their other Letters. They have no Stops, Comma, or Paragraphs in their Books; but, like our
Lawyers,

Lawyers, when they enter upon a new Clause begin with a great Letter, or an *Item*. If ever they make Points, it is for those who desire it, and will Pay well for it, or for young People who are Learning to Read.

Their Paper is made of Rags of Silk and Cotton, mighty thin and smooth, and will bear but on one side: It is not so White and Strong as ours, or indeed in any Respect comparable to it. Their Ink is made of Galls and Vitriol, and the Rhind of Pomgranates, with burnt Rice Powder'd, which being made up into a Cake, they dissolve in Gum-Water. Instead of Goose-Quills they have a Reed something larger than a Quill, of which they make their Pens. Whatever Language they Write, the Characters are *Arabick*. Paper.
Charact-
ers.

It is observable that the *Mahometans* look upon Paper as a Sacred thing, they esteem it a very ill Action for a Man to burn or tear Paper, and much more to put it to any vile Uses; for, say they, the Name of God, or some of his Saints may be Written upon it, and it would be Impious to prophane it in such a manner. On the other Hand, if it be not Written upon, it is design'd however, say they, for the Writing Matters upon it which concern Religion, the Laws Divine and Human, and such other Venerable Purposes, and therefore ought not to be put to any common use.

The *Persians* have not yet the Art of Printing amongst them: Their Books therefore are all Manuscripts. Writing is what the *Persians* excell in, and reckon'd among the Liberal Arts: They Write eight several Hands; that which they call *Nesky*, and is the Hand Writing-

the Alchoran is Written in, is in most esteem. They stand or sit Gracefully, holding the Paper in their Hands, and Write with all imaginable Ease, notwithstanding they have no Table to lay their Paper on as we have, and exceed the best of our Clerks in the Dispatch they make. They do not Write as we do from the Left Hand to the Right, but from the Right to the Left, as the *Arabs* do; neither do they Write in a streight Line, but the Lines are convex, or bending like a Bow, and the Margin is on the Right Hand. They will Write over a Book as big as the Bible in a fair Character, for about 10 Pounds, provided the Paper be found them: Whereas we could not have a Book of that bulk Transcrib'd in *England* for fifty Pounds. They have a vast Number of Clerks in all their great Towns, but half of them hardly get Bread. They ordinarily Write from Morning till Night for five Pence or six Pence a Day. They have a kind of Short Hand in *Persia*, in which they use the Letters of the Alphabet, and the same Letters differently Pointed, will have twenty different Significations.

Arithmetick.

In Arithmetick the *Persians* make use of Figures as we do, and their Addition, Subtraction, Multiplication and Division is not very different from ours; but they go no higher, and are perfectly Ignorant of the Rule of Three.

Learning.

Tho' it be generally held that Learning Flourish'd most in the *East* in the first Ages; and the *Persian Magi* in particular, from their uncommon Skill in Astronomy and other Sciences, were thought to entertain a Commerce with infernal Spirits, insomuch that a Magician

Magician and a Conjuror became Terms of the same Signification; yet we find that the Sciences are not arriv'd to that Perfection in *Persia* as in *Europe*. Whether they excell us in Magick Art, or Judicial Astrology I shall not take upon me to say; but it is a little strange, that when they had the use of Letters so long before us, and *Lucifer* for their Master, that they should be so extremely Ignorant, even in Astronomy and Cosmography, which they particularly valued themselves upon. They understand neither the Celestial or Terrestrial Globes, and were surpriz'd at their own Ignorance, when a *European* brought a Pair with him to *Ispahan* a few Years since. They have however an Astrolabe, and can Name the Signs of the Zodiack, and are not unacquainted with the other Stars.

The Sciences in most Esteem at present (next to Judicial Astrology, which they have great Faith in) are Astronomy, Geometry, Arithmetick, Natural and Moral Philosophy, Physick, and the Study of their Law, and they seem to have a more than ordinary Passion for Poetry; most of their best Pieces are Written in Verse. Every great Man has a Poet in his Family, and no Entertainment is compleat unless a Poet be there to oblige the Company with his Compositions. There are many of them who frequent the Coffee-Houses, and publick Places of Resort, where they repeat their Poems to the Audience, and are sent for even by the common People to their Houses on solemn Occasions, in Imitation probably of their Superiors, for the King himself entertains several as his Domesticks.

Their

The Present State

Their Poets are very Nice as to the Rhime, but something Negligent in their Numbers: Their Satyr is chiefly levell'd against the *Turks*, who certainly give them Scope enough, being a very brutish and barbarous Nation, if compar'd with the *Persians*.

According to the *Persians*, the antient Philosophers in the East were all Poets, and their Wise Lessons were delivered in Verse, to render them the more Amiable and Venerable, and that the People might readily Retain them in their Memories. It is the same thing in Effect at this Day in *Persia*. The Subject of their Poems is generally some piece of Morality, or Phylosophy.

Poetry seems to be a Talent peculiar to the *Persians*, and in which they excell more than in any other part of Literature. Their Invention is Fruitful and Lively, their Manner Sweet, their Temper Amorous, and their Language has a Softness proper for Verse: One who did not understand a Word of *Persian* would be charm'd with hearing their Verse recited, the very Tone and Cadence are so affecting. They mix Verse with all the Prose they Write, and even in their common Conversation; imagining that Verse gives a Force and Lustre to their finest Thoughts, and Imprints them on their Memory. Their Fables, which are only so many Lessons of Morality, are all in Rhime.

One Method which the Antients took to preserve the Memory of their great Actions, was to make them the subject of their Songs, and sing them in their Assemblies, and at their Festivals, as is the Custom in *Persia* at this Day, and we may add, in most of the Eastern Kingdoms: The *Afiaticks* begun it,
and

and the *Grecians* and most Nations in *Europe* follow'd them. There are more Volumes of excellent Poetry to be found in *Persia*, than in any other Country; one particularly we are told of, which is the History of their Kings, and contains sixty six thousand Verses: The Thoughts are Noble and Elevated, their Expressions Soft, and their Terms always the most proper that can be hit upon: Their Allusions are delicate, and abundance of Hyperbole you must expect in all their Figures. Love is sometimes the Subject of their Poems, as well as Morality and History; but nothing Immodest, or that countenances Debauchery of any kind, is ever the Subject of their Verse. There is one Poem, among others, which is call'd the Story of the Patriarch *Joseph* and *Potiphar's* Wife, which raises all the Passions to the highest pitch.

From Poetry we naturally come to en-Musick. quire into their Musick; and it seems they sing and play by Rule, tho' they make but very indifferent Harmony, at least it seems so to *European* Ears. There is no such thing as singing in parts; but they sing one after another, and they generally sing to some String'd Instruments like the Lute or Viol: Their Men sing better than the Women; but there are not many of them that practise it, Singing being look'd upon as a scandalous Employment in *Persia*, as well as Dancing: People of Condition will not suffer their Children to learn either the one or the other; but it is left almost entirely to the common Wenches and Prostitutes, as it is indeed all over the East. It is reckon'd an Indecency in People of any Reputation to Sing, and would render a Man contemptible who should

should attempt it in Company. The *Persians* call their Singing Women *Caine*, intimating that they derive their Skill from the Daughters of *Cain*, who they pretend were the first Inventers of Singing and Musick in the East. They have a great number of Instruments both of String and Wind Musick ; some in shape like our Hautboys and Flutes, others like the Viol, Harp, Virginals, Kettle-Drum and Trumpet ; but surely their Trumpet is the most monstrous Instrument for Size and Sound that can be met with ; it is commonly seven or eight Foot long, and proportionably wide at the great end, and as much as a Man can hold up : These and their Drums in a manner drown all other Sounds ; though the lesser Instruments, as has been observ'd, have no great Harmony in them : And indeed their Musick, as 'tis called, serves chiefly instead of Clocks, to let People know the Time of Day or Night, sounding constantly at certain Hours ; for Bells you have none : And when the King or any Great Man goes out of his Palace you have always Notice of it by these Drums and Trumpets, who stand over the Palace-Gate, or in some Balcony or Gallery, and play upon such Occasions, being heard at a vast distance. In some Places the Musick and Dancing Girls make part of a Great Man's Equipage, and run before him when he goes abroad.

It is observable that the Strings of their Instruments are never made of Gut, the touching of any thing belonging to a dead Animal, especially the Entrails, being held a Pollution ; they make them therefore of twisted Silk or Brass-Wire. And it is not only indecent, as has been observed, for People

ple of Condition to play upon a Musical Instrument, but it seems also to be prohibited by their Religion; and therefore their Ecclesiasticks and Devotees will not so much as be present at such Entertainments. And this is one Reason the Science is arriv'd at no greater Perfection in *Persia*. Their Musick are generally a ragged stroling Rabble, and except some of the King's, are hardly worth the hearing. However, upon any Festival, as the Circumcising of a Child, or other Joyful Occasion, they come and play before Peoples Doors, and usually have something given them for their pains.

Astronomy is studied in *Persia* purely for the sake of Astrology; which last they term the Revelation of the Stars. The People of the East look upon Astrology as the Key to Futurity, and they have an insatiable Curiosity for prying into things to come. This seems to be the principal end of their Studies and they look upon a Person to be stupid and ignorant to the last degree who speaks slightly of this Science.

The Astrologers of *Persia*, at least the most celebrated, are all Natives of the Province of *Chorassan* or *Bactria*, and of the Town of *Genabed*. The King never entertains an Astrologer who is not of that Town. The Reason that the Astronomers here have more Skill in their Art than elsewhere, is, 'tis said, because the Air is dryer and purer, by which means they have a better Opportunity to observe the Motions of the Stars. If we consider the number of Astrologers that are found in *Persia*, the Rank they hold, and the large Pensions they receive from the Crown, we may easily guess at the Confidence that Peo-

Astronomy and Astrology.

ple put in them : They are paid by the Government no less than four hundred thousand Pounds *per Ann.* To the Post of Chief Astrologer to his Majesty there is annex'd a Pension of ten thousand Pounds *per Ann.* and to the second Astrologer five thousand Pounds *per Ann.* and to the rest according to their Skill. They have also in Presents annually from the King one Year with another two hundred thousand Pounds : And yet they are sometimes arbitrarily punish'd and put to Death for the most trivial Offences, and even for Actions the most innocent in themselves, according to the Caprice of the Prince. Mr. *Chardin* relates, that in the Reign of *Sepby*, upon a day when the King and all the Great Men were Assembled to see some Criminals of State cut in pieces, and the Chief of the Astrologers was there among the rest, the King viewing attentively the Countenances of his Courtiers, observ'd that the principal Astrologer shut his Eyes at every stroke of the Sabre, as not able to behold so horrid a Slaughter : The King thereupon call'd to the Governor of a Province who sat near him, and bid him put out the Eyes of that Dog who sat at his Left Hand, since he did not use them. Which was excuted in an Instant on the unhappy Astrologer ; which part of his Destiny the Stars never reveal'd to him, it seems.

There are constantly a certain number of Astrologers in waiting at the Royal Palace, and always some of the Chief of them about the King's Person, except when he is in the *Haram* with his Women, who advertise him of the Lucky or Unlucky Moments. Every one of them carries an Astrolabe hanging at his Girdle in a neat little Case, not bigger than the Hallow of ones Hand : They are consulted

consulted not only in Affairs of Importance, but frequently upon the least Trifles; for Instance, If his Majesty shall go abroad; If it be an Auspicious Hour to enter the *Haram*; if it be a proper Time to eat, or to give Audience, &c. When these Questions are ask'd, the Astrologer immediately takes out his Astrolabe, observes the Situation of the Stars, and by the Assistance of his Tables makes his Astrological Conclusions, to which they give entire Faith as to an Oracle.

Their Astronomers observe pretty justly the Eclipses of the Sun and Moon, and often foretell the very Moment wherein those Luminaries will be obscur'd: but there are Instances of their being mistaken half an Hour, and especially in Eclipses of the Sun: But they differ from us in nothing more than in the Calculation of the *Vernal Equinox*; there being sometimes an Hour's Difference between them and the *Europeans*. Comets they apprehend always portend some great Calamity; but generally suppose their malign Influences are directed against some other Kingdom, rather than their own. They had neither Celestial Globes, or Charts, or Telescopes, to observe the Constellations 'till the *Europeans* imported them; they have since indeed endeavoured to imitate their Celestial Globes, and had only some Representations of the Constellations before in a Book call'd, *The Plans of Abdal Rahmen*. It is observable, however, that the Figures were much the same as on our Globes, the Longitudes and Latitudes of the Stars are also mark'd, but a little different from ours.

The *Persians* generally make forty eight Constellations; and the Names of them for

the most part are the same we give them : but some of them are different. The only Instruments they use in any of their Operations are the Astrolabe and *Jacob's Staff*; and as 'tis with these alone they take the Elevation of the Pole, it cannot be suppos'd that their Latitudes are very exact. Their Astrolabes, 'tis true, are very curiously made, being usually done by the Mathematicians themselves: he will not be deemed of the Number of the Learned who cannot make his Instruments himself.

The *Persian Almanack* is call'd *Takumi*, and contains the Ephemerides of the ensuing Year. It is properly a Mixture of Astronomy and Judicial Astrology, containing an account of the Conjunctions, Oppositions, Aspects, Longitudes, Latitudes, and in short, the whole Disposition of the Heavens. It contains also Prognosticks on the most notable Events, as War, Famine, Plenty, Diseases, and other Accidents of Human Life; with the Lucky or Unlucky Times for transacting all manner of Affairs, whether of Importance or not; directing the People to regulate their Conduct accordingly. The Festivals also are mark'd as in our Almanack; but whereas we divide the Year into four Seasons, they make only two, namely, Winter and Summer. What is most observable is, that tho' there are great numbers of these Almanack-Makers, and tho' they frequently disagree even in their Astronomical Calculations as well as their Astrology, they are nevertheless look'd upon as infallible. Their Prognostications are generally taken from the Moon, believing that this Sublunary World, as 'tis call'd, is much more influence'd
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by this Planet than by the Sun. And these Astrologers, like other Oracles, endeavour to deliver themselves in dubious and equivocal Expressions, which may bear half a dozen Meanings; and if their Predictions prove true in any Sense, or but in part, they are sure to meet with Applause, tho' they shou'd fail in some Instances. They seem to regard the Earth more than the Heavens, and to be govern'd by probable Circumstances, rather than the Constellations, in the Predictions they make; and their Predictions on that account are frequently found true. For instance, their Almanacks are always publish'd in the Spring, when the Winter is pass'd, and according to the Weather they have had it is no difficult matter to foretell whether they shall have good or bad Crops in the Summer; especially in a Climate where the Weather does not vary as in *Europe*; and from the same Premisses they will be able to pass a tolerable Judgment on the Health or Sicknes of the ensuing Seasons. But above all, as the Astrologers are always about the Court, and have so great a share in the Administration of Affairs, and such Credit with all the World, they may be suppos'd to make very shrew'd Guesses in relation to Politicks. They cannot but observe the Humours and Dispositions of the Prince and his Favourites; the likelihood there is that one will be restor'd and another disgrac'd. Nay, they know very well what an Influence they themselves have in these cases, inso-much that there very rarely happens a considerable Alteration in the State, but it is brought about, and indeed the Effect of some Prediction of their own. The Astrologers
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in *Persia* have all the Liberty and Indulgence imaginable : They speak of the Government in such a manner as would not be suffer'd in *Europe*. They will foretell the Death of the King, or the Disgrace of a Minister ; and tho' the Event does not happen according to their Predictions, they are neither asham'd of it, or disgrac'd, or punish'd for their Insolence.

Divination.

From Astrology I come naturally to speak of their Divination, and the several kinds of it still in use among the *Persians*, for they do not only suppose that the Stars reveal, and are indeed the Cause of every Accident, and of every moral Action ; but they believe also, that God is pleas'd to let them know their Fate by Lots, by the throw of a Die or even by tossing up a piece of Money, or' Cross and Pile, as we call it ; when these are done with due Solemnity, and a Religious Seriousness. And these same Astrologers are Professors also of the Art of Divination, tho' the *Mahometan* Priests come in for a Share in this gainful Trade ; and for this purpose the very *Alchoran*, their most Sacred Writings are prostituted. If any Person would know whether he is like to meet with good or ill Success in what he undertakes, he applies himself to a Priest, and desires he would consult that Book ; whereupon he makes a Preparation suitable to the Quality of the Person who consults the Oracle. He Purifies himself by Bathing, he puts on a clean Robe, and having repeated certain Prayers, he takes the *Alchoran* in his Hand, and opens it at a Venture, and if the Place he casts his Eye upon contains a positive Command, the Prediction is favourable, he may undertake the thing ; but if it contains a Negative, the contrary, and he ought to lay aside his Design.

Design. The greatest Doctors are the most sought after on these Occasions: The People imagining, that in Proportion to their Learning and Sanctity, God reveals his Mind by them.

The Diviners, and Astrologers, have their Offices in all the great Towns of *Persia*, especially at *Ispahan*, for telling Fortunes, and Interpreting of Dreams, they do not only make use of Dice when People apply to them, but they have also a Folio Book containing about fifty Pictures, some Representing the Signs of the Zodiack, and others their Prophets and Saints. Here the Diviner pretends to discover all that is demanded of him, and takes upon him from his Observations to give the Interpretation of every Dream.

Charms and Amulets against Diseases and Enchantments are another part of their Superstition: You will not find a *Persian* without his Amulet, and some of them almost loaded with them; they put them also about the Necks of their Domestick Animals: The Amulets have certain Inscriptions on Paper, and sometimes on precious Stones, and these Inscriptions they wear in little Bags about them: They contain some Passages of the *Alchoran*, or Sentences of their Saints or Prophets, applicable to the Disease or Enchantment they would avert.

The *Persians* also are extravagantly Superstitious, in relation to Days and Times. They depend in these Cases as much on the Diviners and Astrologers, as a Child upon its Nurse: for Example, when the King is upon a Journey, the Astrologers shall make him rise at Midnight, and begin his March in the worst Weather that can happen, and perhaps out of the High-Road, to avoid the unfortunate Hour, or his evil Stars, as they term it.

The

The Present State

The next thing I come to enquire into, is the Philosophy of the *Persians*, which they reduce under three Heads ; Namely, *Physicks*, *Metaphysicks* and *Logick*. Their great Master is *Aristotle*, whom they have Translated into *Arabick*. Most of their Authors have been of Opinion, till very lately, that the greatest part of the Earth was not habitable, believing that there were no *Antipodes* ; but they are of another Opinion since the *Europeans*, who visit their Coasts, came to them round *Affrick*, by the way of the Cape of *Good-Hope*. The Philosophy of *Epicurus* and *Democritus* is not known in *Persia* ; but the Philosophy of *Pythagoras*, which prevails in *India*, is taught here by a Sect of *Mahometans* call'd *Sefy's*. These understand the *Alchoran* and all its Precepts, and whatever regards exterior Worship in Religion, in a spiritual Sense, and tho' they practise Corporal Purification with the other *Mahometans*, they don't look upon them to be essential to their Religion, which makes the rest of their Church hate them Mortally. However, they profess Love to all the World, and to Hate no Man. They look upon all Men as proceeding from one common Father, and People of different Sects and Perswasions, as all Servants of the same Master : They teach that the Joys of Paradise consist in an intimate Knowledge of God, and a strict Union with him ; and on the contrary, that Hell consists in a Regret for being separated from his Presence.

Ethicks, or moral Philosophy, seems to be more Cultivated than any other in *Persia*. This People show a perfect Resignation under all Misfortunes, and speak of Death, and
suffer

suffer it with great evenness of Temper. Most moral Virtues seem to be deeply Impressed on them, particularly as Patience, Fortitude and Temperance; nor does any Nation practise Hospitality more than the *Persians*, as has been hinted already.

The Wisdom of the Eastern Nations has ever been couch'd in short Maxims and Sentences, stil'd Proverbs, in the same manner as in *Persia* at this Day. They taught the People also frequently by Parables and Fables, and particularly that part of Science which goes under the Name of Politicks, and this for two Reasons: First, because sensible Examples more effectually persuade than bare Precept; and Secondly, because the Government of the East has been always Despotick; and the King without any Forms of Law might immediately Sentence a Man to Death by one single Word of his Mouth, which made it dangerous treating on that Subject, in any other manner than by way of Fable and Allegory.

As to the Geography of the *Persians*, it is ^{Geography.} but mean, they had neither Terrestrial Globes, Maps or Planispheres, till the *Europeans* introduc'd them; they thought there was but a small part of the Earth Inhabitable, and compar'd it to an Orange swimming in a Vessel of Water, the greatest Part whereof remains under Water, and as there is nothing to be learnt from them in relation to this Science, but what we have in *Europe* in much greater Perfection, I shall not take up the Readers time with a further Recital of their mistaken Notions; but proceed to their ^{History.} History, and this is a Science but little Cultivated neither in *Persia*, they are so far from
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knowing any thing of the History of *Europe*, or any distant Country, that they are Ignorant of that of their nearest Neighbours: Nor has the History of their own Nation any thing of certainty in it, till the Establishment of the *Mahometan* Religion amongst them. Their Histories before that time are but so many Legends without the least appearance of Truth. They pretend that the World was Created several thousand Years before *Adam*, and that it was first Inhabited by *Demons* and Spirits, who Rebelling against God were thrown into *Hell*, and that God introduc'd *Adam* and his Posterity in their Room. The History of their Kings in Verse, is indeed an excellent piece of Poetry, and esteem'd equal to *Homer* or *Virgil* with us. The Authors Name was *Ferdous*, a Native of *Bactria*, he liv'd in the beginning of the fifth Age, according to the *Mahometan* Era, under the Reign of *Sultan Mahamed*, who was Sovereign of that part of *Persia*.

Their
Year.

The *Persian* Year begins at the Vernal Equinox, when their Astrologers are employ'd in making an exact Observation by the *Astrolabe*, of the very Moment the Sun coming to the Equator enters into *Aries*. They compute their Years also by the Number of Moons, reckoning twelve Moons to a Year, or 353 Days, so that their Solar Computation exceeds their Lunar at least twelve Days in the Year. Their *Epoche* begins with the *Hegira*, or Flight of *Mahomet*, which was in the Month of *July* 622 Years after the Birth of our Saviour. This Word *Hegira* signifies a Retreat, or Flight, and *Mahomet* it seems was constrained to fly from *Mecca*, the

General
Epoche.

the place of his Birth, at this time upon Account of the new Doctrine he broach'd.

And as the *Jews* computed their Time by *Jubilees*, the *Christians* by *Indictions*, the *Romans* by *Lustra's*, and the *Greeks* by *Olympiads*: The *Persians* also in some cases account by a Revolution of four Years. Their Week begins on the *Saturday*, so that the seventh Day, which is their Sabbath, falls on a *Friday*: They call it *Adine*, or *Tzumeh*, that is the Day of Assembly when they meet for Religious Worship.

Upon the *Nurjes*, or *New-Years-Day*, the Great Men wait on the King, to wish him a happy New-Year, every one making him a valuable Present, as do the absent *Chans* who reside in distant Governments. They Cloath all their Retinue at this time in the gayest Equipage; and the meanest of the People will also be new Cloath'd on that Day from Head to Foot if it be possible, and the Time is spent in Entertainments, and making Presents to their Friends or Patrons.

As they have not the Art of making Clocks Measure or Watches, they divide the Day into four of Time. equal Parts, and the Night into as many; and they have a hollow brazen Vessel with a little Hole in it, which they set upon the Water, and is fill'd in about the Space of three Hours, and when it sinks the Watch is expir'd; of which Notice is given by the publick Drums and Trumpets in all great Towns. And the brazen Bowl is set upon the Water again to measure another Watch.

I come next to speak of their Physicians, Physicians and the Distempers the *Persians* are liable to. ^{ans and} Diseases. The *Persians* call a Physician *Hakaym*, or the

preserver of Life. There is not a Country in the East where Physicians are in greater Esteem, or that produces a greater variety of Medicines and Physical Drugs: It is a common saying in *Persia*, that the Astrologers and Physicians devour the Country, which is in a great measure true. The King always entertains vast Numbers in his Pay, who are not less chargeable to him than his Astrologers; but there is an eternal Difference between them, for when the Physician has prescrib'd and prepar'd the Medicine, the Patient must wait till the Astrologer assigns the lucky Moment to take it, and if it has not its due Effect, the Astrologer lays it upon the Ignorance of the Physician; while the Physician, on the other Hand, tells his Patient, the Reason it had no better Success, was because the Astrologer was mistaken in his Calculation.

They judge of a Disease chiefly by feeling the Pulse, or considering the Patients Urine, and learn their Distempers without seeing them, which seems necessary in *Persia*, in Relation to the Female Sex, who are never seen on any Occasion whatever, and when the Physician desires to feel a Woman's Pulse, they give him her Hand cover'd with Crape or fine Linen, having all the while a Curtain between them. They seldom Bleed in *Persia*, but give Emulsions and other Portions in a Fever, which is the most ordinary Distemper in the Country, and of these four or five Pints sometimes in a Morning; but they never give Clifters, which some think proceeds from an excess of Modesty, or rather because their Religion prohibits them to expose those Parts, even in a Bath, or when they

they are in Bed, which is the Reason that both Men and Women always lie in Drawers.

Their Physicians, like ours, observing how much it concerns them that the Patient be not Dispirited, tell him with the greatest Assurance, if he's at Death's Door, that there is no manner of Danger, and that they'll restore him in a few Days. In their Prescriptions they always follow *Galen*, whom the *Persians* call *Galenous*. They have a Tradition that he was Cotemporary with our Saviour, and that there was a Correspondence between them. Their Legends also relate, that *Galen* having heard of the Cures done by our Saviour, declar'd that it was impossible they could be perform'd by a common Man, and that he must be a Prophet. That thereupon he sent a Letter by his Nephew to *Jesus Christ*, to this Effect: *Galen, a very aged Man, Physician of the Body, to him who is the Physician of Souls: What I have heard of you, and of your Works, Ravishes my Admiration, and to me is inconceivable. Not being able to attend you my self, because of my great Age, I send my Nephew to the end you may Instruct him what is good for me in particular, and for the World in general.* Their Legend adds, that this Nephew of *Galen* was *St. Philip*, and that *Christ* kept him with him, and took him into the Number of his Apostles.

Their other great Masters in Physick are *Hermes Trismegistus*, and *Avicenna*, or *Aboufina*, as they call him, the most celebrated Physician and Phylosopher in *Asia* in his time. In Surgery the *Persians* are very Ignorant: Their Barbers are the only Surgeons, and few of them understand any thing more than
Blood-

Blood-letting: There is not a Physician in *Persia* that ever saw a Body Dissected, but they have the less Occasion for Surgeons, because the Air is so good that green Wounds almost heal of themselves, and they are exempt from many of those Maladies which arise from a Corruption and flux of Humours among us. The *Persian* Physicians are both Druggists and Apothecaries, and have their Shops, and Servants to make up their Medicines. The Physician demands nothing for his Advice, but only for his Medicines, where the Patient comes to his House; however, it is usual to make him a Present. When the Physician visits the Patient he has about two Guineas for the first, and one for every succeeding Visit: Notwithstanding there are a Multitude of Physicians in *Persia*, the Country in general, as has been observ'd already, is very Healthful (except that part of it which lies on the Sea Coast) and this is thought to proceed from the dryness of the Air, as well as the Temperance of the People, who seldom eat or drink to Excess: and some ascribe it to the Serenity of their Minds, no People having a more entire Mastery of their Passions.

The Plague scarce ever visits *Persia*, tho' the Neighbouring Kingdoms of *Turkey* and *India* are seldom free from it. The Stone, the Gout, Sciatica, Head-ach and Tooth-ach, they are equally Strangers to; and tho' 'tis true, many of them have the Pox, yet it has not those pernicious Effects there, as in *Europe*: There are not those Blotches, and Breakings out, which are found upon those who have that Distemper amongst us. They eat, and drink, and bath together when they are

are afflicted with it, and whether their Bathing together may not be one means of spreading it, and making it so common is very much question'd. However, no Body it seems is asham'd of being Pox'd, but they speak of it as of any other ordinary Distemper; and little Boys of eight or ten Years old are found to have it. But, however frequent Bathing may communicate the Distemper to others, it is thought to be of great Service to those who have it upon them, and to prevent abundance of the ill Effects the *Europeans* feel in that Condition.

The Small-Pox, Consumptions, Apoplexy, and Falling Sickness are scarce known amongst them; but the Diseases the *Persians* are most subject to, are Fevers, St. Antonies Fire, Pleurisie, Cholick, Dysenteries, and Dropsie. Near the Gulph of *Persia* they are troubled with a small Worm which breeds in their Legs, of a prodigious Length: They are drawn out by twisting them round a Stick, but if they happen to break in the Operation it is of very ill Consequence to the Patient. Near the *Caspian Sea*, the common Distemper is the Yellow-Jaundice; Travellers observe, that the People in general in *Hyrcania* have a sickly Yellowish cast.

The *Persian* Physicians will remove a Fever very suddenly, but then they frequently throw the Patient into a Dropsy; whatever the first Disease be which the Patient is attack'd with, the Swelling of his Legs generally succeeds, and it is frequently a great while before this is removed, very often it carries them to their Graves, a Dropsy being more fatal than any other Distemper in *Persia*. Their usual Medicine in a Fever is the

the cold Seeds which they put into Water and give the Patient to drink down.

In the Cholick, and several other Distempers, they use Burning and Cauterizing, this is their last Remedy, where a Person is afflicted with Wind. In a Dyssenterie, they give sour Milk boil'd with Rice till it is dry. For the Hemorrhoides, they apply the Oil of *Naphte*. They never suffer the sick Person to change his Linnen or his Cloaths while the Illness lasts, or to eat Bread, or Flesh: Boild Rice, or a kind of Gruel made of it, is almost the only Diet of a sick Man; but the most general Remedy in *Persia* is the Bath, in almost all Distempers.

Their
Baths.

Their Baths consist of three Rooms, which recieve their Light from little round Quarries of Glass in the arch'd Roof: The first is a great Room with Wooden Benches round about it; here they put off their Cloaths and dress themselves for the Bath. The second, which most commonly is square, is six Feet diameter, and has a kind of Copper three or four Foot square set in the Floor cover'd with a flat Copper Plate, which heats the Water and the Bagnio, the Fire being underneath on the outside. In the third Room is the Place for bathing. In the Morning before Day a Servant goes up to the Terras on the top of the House and sounds a Shell or Horn, to give notice that the Bath is ready. When any Person comes to bath he undresses himself in the first Room, as was said, and ties a Cloth about his Middle, which reaches down to his Knees; then he enters into the Stove, whither a few Moments after a Servant comes and pours a quantity of Water on his Shoulders, rubs him from

from Head to Foot in so rough a manner that those who are not us'd to it think he is about to flea them, afterwards he shaves the Persons Face and Head, if he desire it, cuts the Nails of his Fingers and Toes, handles his Body, squeezes and rubs it, and stretches every Finger and Limb as if he was about to dislocate them ; and this takes up about a quarter of an Hour : After the Person has been thus Stretch'd and Squeez'd he goes and plunges himself into the Bath, and being wip'd with a clean Linnen Cloth when he comes out, he returns into the first Room and puts on his own Cloaths again.

The Time limited for the Mens bathing, is from the Twilight in the Morning till four in the Afternoon ; and the Women go from that time till Midnight. When it is the Womens turn to bath, all the Male Servants of the Bagnio withdraw, and are succeeded by Girls. The Ladies are never so finely dressed as when they come to bath ; This is the only Opportunity they have of vying with one another in the Article of Cloaths, and their Perfumes and Essences are enough to stifle one who is not used to them.

In the Bath call'd *Collatin* at *Ispahan* Ten Persons may bath at once : But if you go to those large Baths the latter part of the Day, you will find the Surface of the Water perfectly thickend with a Greasy Matter which swims upon the Top of it, which proceeds from the Infirm Bodies of those who wash in it, and appears very nauseous. But the *Persians*, who are used to it, when they plunge themselves overHead and Ears into the Water, as they are obliged to do when they would cleanse themselves from any Legal Pollutions,

only strike away the thick Scum with their Hands, and then throw themselves in. And as all Sorts of People, the infirm and the healthful, the pox'd and the sound, all bath together, it is to be admired the *Persians* are so healthful as their florid Countenances demonstrate they are.

The great Lords have Bagnio's in their own Houses, and those of a lower Rank have them adjoining to their Houses, the use whereof they reserve to themselves at certain Times, but let them out to others upon condition only of keeping a constant Fire, with Vessels and other Implements necessary for bathing.

Painting, I shall add but a Word or two in relation
 &c. to their Painting and Statuary, for in these the *Persians* do not excell at present, tho' their Antiquities show that there have formerly been Men of Skill among them. They do not, any more than the *Chinese*, endeavour to imitate Nature, but seem to delight in monstrous mishapen Figures; nor do they know any thing of Perspective. The *Europeans* far exceed them both in the Liberal and Mechanick Arts. But one Reason they apply themselves no more to Painting and Graving is, probably, because their Religion discourages them, their precise Doctors prohibit the representation of every created Animal. Our Dissenters are not half so much set against Images and Pictures as the *Mahometans*. A *Mahometan* wou'd not perform his Devotions where there was a Picture in the Room for the World: Which puts me in mind of some devout Christians, who cover the Pictures of their Saints when they are about to enjoy their Mistresses, that they may not be Witnesses of their Wantoness. But to proceed,
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there are not in *Persia* at present either Statuaries or Founders, or any Emboss'd Work made. They draw their Pictures commonly with a Side Face, scarce ever the full Visage, and when they do, they succeed very ill; for they know not how to give the Shades; even the Figures of Animals are bunglingly done. Their Flowers are pretty well, and they have an Advantage of us in the Liveliness of their Colours and the Dryness of the Air, which hardens and polishes them.

Before I conclude this Chapter of their Learning and Liberal Arts, it may not be amiss to enquire into the Education of the *Persians*, and of their Schools and Colleges ^{Schools and Col-} erected for that Purpose. And I find there are ^{leges.} abundance of Schools in every Town, where, besides the *Persian*, is taught *Arabick*, which is their Learned Language; the Alchoran and their other Sacred Writings are all in this Language, and the Alchoran is look'd upon as the Standard of good Language, both for Grammar and Rhetorick. People of Condition choose to have private Tutors for their Children, rather than send them to the publick Schools; and no Nation, 'tis said, is more intent on the Education of Children and breeding them up to Manly Exercises than the *Persians*.

Their Schools are call'd *Mekteb*, which signifies an Entrance; this being, say they, the Gate by which Lads enter into the Sciences. There are a great number of Schools in every Town, and the Expence of Schooling is very small. They learn here the *Persian* and *Arabian* Languages, with Writing and Accounts, which when

they are arriv'd at some Perfection in ; they are remov'd to some College or *Medres*, as they call them, which signifies a place where their Doctrine or Principles of their Religion are taught. Their Colleges are all endow'd, and some of them very rich ; the largest have fifty or sixty Apartments, and to each of them belong two Chambers. In those Colleges that are best endow'd every Scholar has about two Shillings a day allow'd him, which he lays out as he sees fit ; for they do not Common together, as with us. There are some Colleges where the Students have not more than a Penny a day, and yet Interest is made to get into one of these on account of having a Lodging *gratis*, and some other casual Advantages. Many there are who get in without any design to Study, and live and grow old in those Houses, and are allow'd to have their Wives and Children with them, whose principal Design seems to be to indulge in Ease and Idleness.

There are abundance of Colleges in the great Towns of *Persia*, and some in the Villages. The *Persians* lay out the greatest part of their Charities in publick Foundations. In the first place they usually build a Caravansera for the Lodging of Travellers *gratis* ; afterwards a Bagnio, a Coffee-House, a Bazar, or Market Place, and they purchase also a Garden, and these they let out, and apply the Revenues arising from them towards the building and endowing of a College. The Founder and his Heirs have the appointment of the Head and Governors of the Society, and if the Founders Estate happens to be forfeited to the Crown the King has the nomination. In *Ispahan* there are
fifty

fifty seven Colleges, most of them of Royal Foundation, or which have devolv'd to the Crown, there are Professors who teach the Sciences in every College, to whom the Scholars make an annal Allowance for their trouble ; but as there are several who read Lectures *gratis*, the Scholars frequently resort to these and forsake their proper Tutors. Those Students who are Men of Parts and Learning may have a handsome Salary in any Great Man's House for instructing his Children, for these never send their Children either to Schools or Colleges, but have them educated in their own Houses. The Head of the House admits or excludes whom he sees fit, and pays the Students their Pensions Monthly, so that they show him abundance of Respect. Besides their Colleges, there are in every Town those who teach the Liberal Arts *gratis*, and these are frequently great Officers who have been discarded, or have voluntarily retir'd from Court. These frequently allow their Disciples Books and Paper, and entertain them at their own Expences certain Days in the Week, and sometimes cloath their Pupils and give them Money ; and by this means they endeavour to recover their Reputation with the People : For nothing gives a Gentleman such a Reputation in *Persia* as the instructing great numbers of Scholars at their own Expence, and the being Patrons of Learning and Learned Men. When they have made some progress in the Sciences they begin to dispute before their particular Tutors ; but there are no publick Disputations or Lectures as in *Europe*.

C H A P. VIII.

Treats of the Establishment of the present Royal Family, of the Prerogative of the Persian Kings, and the Succession of the Crown.

THE *Persians* generally hold, especially the Clergy, that none but Prophets, their Substitutes or Successors have a Right to Dominion; they observe that God has in all times govern'd his People by Prophets, who were supream both in Spirituals and Temporals; as *Abraham, Moses, Samuel, David, Solomon*, and lastly, *Mahomet*, to whom succeeded *Haly*, and the 12 *Imans*, as the *Persians* assert.

I shall not enter into the Pedigrees or History of their antient Kings, my Business being with the present Times: However it may be proper to give some Account of the Rise and Establishment of the present Royal Family, as I have done in treating of other Countries.

Tamerlane having defeated *Bajazet*, and returning through *Persia* with great numbers of *Turkish* and *Persian* Captives, *Cheik Aider*, a Doctor of Law in great Reputation for his Sanctity among the *Mahometans*, obtain'd of him the Release of most of his Prisoners, which still increased the Fame of the *Cheik*, insomuch that when *Tamerlane* march'd away the *Cheik* began to entertain thoughts of Assuming Sovereign Power. In order to it he gave out that he was rightly descended from *Haly* the Son-in-Law and only legal Successor of *Mahomet*, and took upon him the Title of *Caliph*, which signifies Priest as well

as

as Prince, *Ismael Sephi* or *Sopbi*, the Son of *Aider*, followed his Father's Steps, and being successful in several Battles, establish'd himself in the Government, and is reckon'd the first King of the present Dynasty or Family. To *Ismael Sopbi* succeeded *Shaw Thomas*, who being a Cruel Prince was deposed and succeeded by his Brother *Mahomet Codabundi*, a weak Man Famous for nothing but his being the Father of the great *Shaw Abbas*, who reigned about hundred Years since.

Shaw Abbas enlarged the Empire on every side; He took the Province of *Candabor* from the great Mogul: He conquered the Kingdoms of *Lar* and *Ormuz*, and drove the Turk almost out of *Armenia* and *Georgia*: He encouraged all Arts and Sciences; and as he found the *Persians* were not at all enclined to Foreign Trade, he transplanted the *Armenians* of *Zulpha* to *Ispahan*, and made them his Factors and Merchants in every part of *Europe* and *Asia* where there was any such thing as Traffick: And as he observ'd the Pilgrimages to *Mecca* carried abundance of Treasure out of his Dominions, he went himself a Pilgrimage to to the Tomb of *Imanrezex*, which is situated in the Dominions of *Persia*, in hopes his Subjects would carry their pious Alms thither, and the Money might circulate in his own Country. He was also so severe against those who were guilty of the least Fraud, that he order'd a Cook to be roasted alive, and a Baker to be bak'd in his own Oven, for keeping of false Weights: But with all his Vertues I find *Shaw Abbas* generally charged with Cruelty, especially towards his Son *Sopbi Mirza*, a Prince of great Expectations, and the Darling of the People; for he was
not

not shut up in the *Haram*, as is usual, but attended his Father in all his Wars, and was look'd upon to be one of the greatest Generals of his Time.

Certain it is that *Sefi Mirza* by being bred up among the Soldiery, and frequently commanding them in the most hazardous Enterprizes, became extremely popular in the Army, whether he was really concern'd in any Conspiracy with the Generals to depose his Father does not appear ; but the King was so apprehensive of it that he did not think himself in any Security while his Son liv'd. Some Writers who pretend to have enquired into the Truth of the fact, tell us that *Shaw Abbas* having render'd himself Odious to the principal *Chans* by his repeated Cruelties, they made an offer of advancing his Son *Sefi Mirza* to the Throne, which the Father having an Intimation of, commanded a Nobleman who attended him to bring him his Son's Head : But he excusing himself, another Courtier named *Bebut Bey* undertook to do it, and surprizing *Sefi Mirza* as he came out of the *Bagnio* attended only by one Page, acquainted him it was his Father's Pleasure that he shou'd die, and immediately seiz'd the Unfortunate Prince, and threw him upon the Floor, who lifting up his Eyes to Heaven cry'd out, *Good God, what have I done to merit this Disgrace, Curse on the Traytor who was the occasion of it ; but since it is God's Will, his and the King's be done.* The Words were scarce ended when *Bebut* stabb'd him twice with a Ponyard, and cutting off his Head carried it to his Father.

The People were no sooner acquainted with this Tragical Event ; but they Assembled at the Palace Gates, and it was like to have occasion'd

occasion'd a general Insurrection: The Mother of *Sefi Mirza* upbraided the Old King with his Cruelty and Tyranny, and in the transport of her Passion, flew in his Face, all which his Majesty took very patiently, and with Tears in his Eyes, demanded of her *what she wou'd have had him done, when he was inform'd there was a Conspiracy against his Life; besides it was now past redress, and cou'd not be undone: That none had a greater share of Grief than himself, and of two Evils he had only chose what he then esteem'd the least, tho' if his Son was alive again, he would run any Hazard rather than take the same Measures.* And indeed he discover'd all the Signs of Grief imaginable; he cover'd his Face and wou'd not see the Light for several Days, he mortified himself by Fasting, and Mourn'd a whole Year; and in the place where his Son was kill'd, he built a Sanctuary and endow'd it with large Revenues: And to Revenge himself on the *Persian* Lords who had instill'd these Fears and Jealousies of his Son into his Head; he Order'd them to be invited to a Feast, and to mix Poyson with their Wine, and saw them every one expire before his Face.

Bebut Bey who had so readily and Officially obey'd the King's Commands in murdering his Son, the King Commanded to cut off the Head of his own Son; and when he brought it him in his Hand, and told his Majesty that the Reflection of what he had done wou'd certainly bring him to his Grave: The King reply'd, that now he was capable of judging what his Grief must be, and bid him comfort himself. *That in this particular he was equal to the King his Master.* *Shaw Abbas* having reign'd about forty Years
 O o o died

died *Anno*. 1628. Appointing his Grand-Son *Shaw Sefi* or *Sophi* the Son of *Sefi Mirza* his Successor.

Shaw Sefi. *Sshaw Sefi* Succeeded to the Crown when he was not above fifteen Years of Age, and the Administration continued in the same Hands his Grand-Father left it for some time, but he was no sooner come to Man's Estate than he began to call the principal Ministers to a severe Account, and cut off the Head of *Ali Couli Chan* Viceroy of *Persia*, who had deserv'd very well of his Country, and Contributed as much as any General to the Conquests that were made in the late Reign. He also sent for the Heads of his three Sons, and of seven other great Lords of the Court. His Reign was Violent and Tyrannical; and he drank to that excess, that in one of his Debauches he kill'd the Queen, for which he was under the deepest concern when he grew cool, and prohibited the drinking Wine in any part of his Dominions; but within a Years time he fell into the same courses again, and dyed in a Debauch, after he had Reign'd fourteen Years.

Shaw Abbass II. Succeeded his Father *Shaw Sefi*, being then about twelve Years of Age: He had the Reputation of a brave Prince, and was Hospitable to Strangers, especially Christians; but so addicted to his Father's Vice of Drunkenness, that he Order'd three of his Women to be burnt because they refus'd to drink as long as he did. He dy'd, some say, of an Inflammation caus'd by hard drinking; and others, that he was carried off by the Venereal Disease in the Year 1664. after he had Reign'd one and twenty Years.

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of PERSIA. 463

He was Succeeded by his Son *Shaw Sefi* ^{*Shaw Sefi*} the II. But the Grandees apprehending that ^{II.} this Prince had been dead, were about to advance his Younger Brother *Hamzel Mirzab* to the Throne, till they were undeceiv'd by an Old Eunuch, who assur'd them that *Shaw Sefi* was alive. This Prince chang'd his Name, and took that of *Solyman* instead of *Sefi*: In his Reign, 'tis observ'd, that the Kingdom was afflicted with War, Famine, and Epidemick Distempers; but his Government was much milder than his immediate Predecessors: He dy'd on the 29th of *July* 1694. and was succeeded by his Son *Shaw Sultan Hossain*, whom his Father expressly prohibi- ^{*Shaw Hossain*} ted to put in practise that Cruel Custom of putting out the Eyes of his Brothers; but whether he obey'd his Commands, is very uncertain, it being difficult to know what is done in the Seraglio. This Prince after a long Indolent Reign, was depos'd by *Mahmood* the Son of *Mereweys*, as is related in the preceding Pamphlet.

The King of *Persia* is an absolute Monarch, ^{The King} and has the Lives and Estates of his Subjects ^{is abso-} entirely at his disposal, There is no Prince ^{lute.} in the World more implicitly obey'd, let his Orders be never so unjust, or given at times when he is so little Master of his Reason that he knows not what he says or does. Nothing can save the greatest Subject if he determines to deprive him of his Life or his Estate, neither Zeal for his Person, Merit or pass'd Services will avail in the least. If he be in a Humour to ruin them it is done by a Word of his Mouth, or by a Sign, and executed in an instant, without any form of Law or Evidence of the Fact:

The Common People who are at a distance from the Court have much the better of the Quality in this respect : There are very seldom Instances of any Oppressions or severe Judgments executed upon these ; but they seem to enjoy as much Security as in any Country in the World, and perhaps their Magistrates are the more inclin'd to govern equitably, in regard they know nothing can screen them from the Resentment of their Sovereign if they are guilty of any sinister Practices.

The *Persians* out of Conscience, 'tis said, obey all the Commands of their Prince without reserve, and believe that the King's Orders ought to be obeyed against the very Laws of Nature : Insomuch that if the Son be commanded to be his Father's Executioner, or the Father the Son's, it must be complied with. But if he command any thing in Prejudice of their Religion they are not obliged to obey him, but ought to suffer any thing rather than Violate the Law of God.

A prime Minister in the *Persian* Court, Mr. *Chardin* and several other Writers mention, whom the King commanded to drink with him, but he excused himself, telling the King that he had been a Pilgrimage to *Mecca*, and could not drink without violating the Laws of their Religion. To which the King answer'd, Thousands have gone in pilgrimage to *Mecca* and yet drink Wine : Drink therefore when your Sovereign commands you. But this Gentleman still refusing, the King abused him in the grossest manner, made the Servants throw the Wine in his Face, and down his Bosom, and pour it into his Mouth
by

by force. Then he threatned him with immediate Death, to which he answered, The King had a Right to his Life but not to his Religion; and he chose rather to die than drink. And tho' his Majesty did not think fit to put his Threats in execution, he turn'd him out of his Employment; however he was restored afterwards with abundance of Honour, and the King seem'd to Value him the more ever afterwards for his Resolution in this particular.

Mr. *Thevenot* relates, that *Shaw Sefi*, without any Provocation, order'd that one of the greatest Officers of the Crown shou'd have his Ears cut off in his Presence by his own Son; which that unnatural Son immediately executed. Then he commanded him to cut off his Father's Nose, which was executed. Whereupon the old Gentleman finding himself thus abus'd by his own Son, and by Order of the King, whom he had not offended, said to the Cruel Prince, Ah, Sir, after this I ought not to live any longer, Cause me therefore to be put to Death; which he had no great trouble in obtaining, but that it might not seem a Favour, he added to the Cruelty of the Order by appointing his own Son to be his Executioner, bidding him cut off his Father's Head and he shou'd have his whole Estate: Which this unnatural Paricide readily obey'd.

But nothing makes the *Persian* Government appear more Tyrannical than the Custom of executing the Governors of Provinces and great Officers of State without giving them an Opportunity of making their Defence, or being inform'd of the Crime they are charg'd with: It is usual for the
King

King two or three times in a Year to send every Governor the *Calaat*, or Royal Vest, and these are sent by such Persons as the Court intends a Favour to; for the *Cham* or Governor to whom they are sent always makes a considerable Present to the Messenger. When he comes within two or three Miles of the place where the Governor resides, the Messenger sends him word to come and receive the *Calaat*, but instead of a fine Coat the Governor sometimes is presented with a Halter, and is dispatch'd without any further Ceremony. This makes the Governors very watchful over their Conduct, and they are always under dismal Apprehensions when they hear the *Calaat* is arriv'd, knowing how common it is to have their best Actions misrepresented to the Prince.

The *Persians* say in defence of this Practice, that the Court seldom proceed with this Severity, but in extraordinary Cases, where the Fact is notorious, and there is danger of a Rebellion if they should Cite the Person accus'd to answer; that if it be otherwise, they always give him an Opportunity of answering his Charge. As for those about the Court, whom the King looks upon as Slaves he has purchas'd, he does not think himself oblig'd to observe these Formalities, but dooms them to be punish'd or put to Death as he sees fit.

The King of *Persia* has no Privy Council or Council of State, as in the *European* Governments; but he acts as he is advised by the Prime Minister and great Officers: That which most perplexes the Ministry is the Cabals that are carried on by the Women in the *Haram*: The Resolutions that are taken
here

here frequently thwart their best laid Schemes, and the Ministers do not only run the risque of having their Counsels rejected, but they very often turn to their own Destruction if they are not suitable to the Interest or Inclination of the Ladies in most Favour.

The Crown of *Persia* is Hereditary, but ^{Successi-} the Females are excluded as in *France*. ^{on of the} However the Son of a Daughter may inherit, ^{Crown.} tho' his Mother could not. One Reason whereof is, that those who pretend to derive their Pedigree from *Mahomet* do it by the Females, for *Mahomet* had no Son: But *Haly* having married *Fatima*, *Mahomet's* eldest Daughter, the *Persians* say he acquired thereby a Right to the Empire; and from the Issue of that Marriage it is that the present Royal Family in *Persia* pretend to deduce their Pedigree. *Osman*, under whom the *Turks* claim, they say, married *Mahomet's* second Daughter; and therefore, according to them, had no Right to succeed him. To proceed, what seems most particular in their Laws of Succession in *Persia* is, that a Blind Man shall not inherit; and as those Males who proceed from the Female Branches are as capable of succeeding as those who derive themselves from the Males, that Cruel Policy of putting out the Eyes of all that are allied to the Crown is executed upon every Male of the Royal Family, whether they proceed from Sons or Daughters.

As there are no common Executioners in *Persia*, the Orders for putting out the Eyes of all the of the Royal Infants are executed by any ^{Males re-} one the King happens to pitch upon; and ^{lated to} they are not contented to do it by holding ^{the King} ^{put out.}

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a hot Iron to them, as formerly, but the very Eye-Balls are scoop'd clean out with the Point of a Knife or Dagger, according as the Person is provided who is sent on the Errand; and being not us'd to such Operations, the poor Children are put to inexpressible Torture, and sometimes lose their Lives under the Hands of these Butchers.

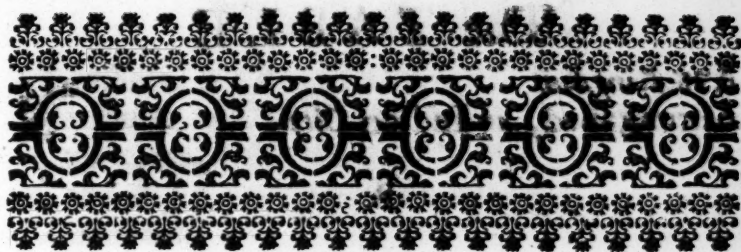
But tho' the Crown generally descends to the Eldest Son. The King sometimes causes the Eldest to have their Eyes put out, and leaves it to the Youngest. The *Persians* seem to excuse this barbarous Practice of putting out the Eyes of the Royal Infants by telling us, that it prevents all Disputes about the Succession, and a great deal of Bloodshed; and that they are much more merciful than their Neighbours the *Turks*, who destroy every Branch of the Royal Family. The *Persians*, on the other hand, permit them to live, give them Wives, and suffer them to enjoy all the Pleasures that blind Men are capable of in the *Haram*. But what a Heart-breaking must it be for these miserable Princes to reflect, that all the Males which proceed from them will be serv'd in the same manner themselves have been, and have their Eye-balls torn out of their Heads. As to the Princesses of the Blood Royal, they are generally married to some dignified Ecclesiastick; but never to a Man of the Sword or a Minister of State, least it shou'd inspire them with ambitious Sentiments. The Fortune of their Male Issue, as has been observ'd, depends altogether on the King's Pleasure, and they have commonly more reason to be afflicted when they have Children, than when they have none: For when a Princess is brought

brought to bed, the News is immediately carried to the King, who gives his Orders according to the humour he is in, or the regard he has for the Parents. There have been Instances where the King has permitted the Males to enjoy their Lives and their Eyesight ; but it is much oftener that he commands them to the starv'd or depriv'd of sight in the manner above-related.





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